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# *The* **CHRISTIAN CENTURY** *A Journal of Religion*

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Is Western Civilization Dying?

By Reinhold Niebuhr

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What is Disturbing  
the Methodists?

An Editorial

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Oscar S. Straus

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47	41.45	31.39	22.06
48	43.90	32.87	22.80
49	46.59	34.43	23.57
50	49.54	36.11	24.40
51	52.79	37.90	25.26
52	56.26	39.80	26.16
53	59.90	41.83	27.10
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# The CHRISTIAN CENTURY

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## EDITORIAL

THE BRITISH LABOR STRIKE is ended! So shout the headlines as this issue of The Christian Century is going to press. Only the barest facts are at hand, but they seem to indicate that neither side has gained a victory. However, the fear that the outcome

would mean the utter crushing of labor unionism in Britain Comes to an End has now been dispelled. A general strike is probably a mistake, unless labor intends revolution. And British labor did not intend revolution. But when Mr. Baldwin adopted the strategem of stating the issue in terms of the government versus an "alternative government," and declared that there would be no negotiations with the miners until the trades' union congress called off the sympathetic strike, he put the strikers in a position where they could not succeed save by overthrowing the government. This solidified the entire patriotism of the country, outside the labor organizations, and made a fight to the finish unthinkable. The end

of the general strike now reestablishes the status quo as of May 1, with the demands of the miners still unsatisfied. There is this advantage, however, on the side of the miners: the government has agreed to continue "for a reasonable period" the subsidy which it shut off on May 1. Negotiations on the miners' wages will be resumed, and there are grounds to believe that the whole coal industry will be revolutionized in a fashion that will involve some significant concessions to the socialistic demand for the nationalization of the mines. It is difficult to see how the industry can stand the burden of operators' profits and absentee owners' royalties, and provide decent wages for the miners without imposing an unconscionable cost upon the consumer. Mr. Baldwin's government will be slow to yield a point to Mr. Ramsay MacDonald's claim that the capitalistic principle has completely broken down in the coal industry, but it seems inevitable that such yielding must be done, if not by Mr. Baldwin's government, then by another which will inevitably displace his. Meanwhile the whole world takes off its hat to the British people whose self-restraint and common sense have enabled them to pull gracefully through an ordeal which in almost any other country would have issued in irremediable catastrophe.

### Prohibition Subcommittee Would Put Teeth in Law

IGHTEEN DAYS of wet and dry evidence and argument before the special subcommittee in Washington came to an end last week with the announcement of the report which the subcommittee will take back to the senate judiciary committee. The report asks for no weakening of the law, but for a strengthening of its enforcement. This is the way the subcommittee responds to the statement of General Andrews, head of prohibition enforcement, that he wanted teeth put in the law. The report takes the form of an approval of a carefully drawn bill which the judiciary committee is asked to present to the senate for favorable action. It extends the right of search and seizure farther than has yet been done by any enforcement legislation. The new bill makes it a crime to remove the denaturants from any denatured alcohol or denatured rum, or to redistill such denatured alcohol or rum for beverage purposes, and fixes a high penalty in imprisonment and fine for violation. Severe penalties are also provided for counterfeiting with-

drawal permits or physicians' prescriptions for liquor. More stringent provision is made for seizure of vehicles used in violations of the prohibition law. United States vessels can be searched anywhere on the high seas, and any vessels undertaking to smuggle liquor into this country can be seized (subject to treaty stipulations in the case of foreign vessels) if this bill becomes law. The bill will be debated at length, no doubt, before the judiciary committee, and it is not expected that it will come before the senate before next winter. The net effect in public opinion of the long investigation is, as we sense it, no advantage to the wet cause. The sensational showing promised by the liquor interests did not materialize, and the insincerity of their claim that legalized wine and beer would satisfy the craving for hard liquor and cause its repression has been exposed beyond question. Now that the investigation is over, our chief regret is that Mr. Wayne B. Wheeler did not himself go on the stand and set at rest the suspicions and charges against the anti-saloon league which his failure to do so has made possible. The league's methods, its money affairs and the sources of its income should be the common property of the public, and Mr. Wheeler's testimony would, we cannot doubt, have put to rout the critics. He should have volunteered to give it.

#### Defense Day—

R. I. P.

FROM WASHINGTON comes news that there will be no defense day this year. The newspapers break the tidings in ways to accord with their previous editorial attitude. But the fact seems to be that President Coolidge has come to the conclusion that defense tests are a dubious political asset, and so has killed them. The official announcement says that the war department has decided the matter. The war department decided it at the precise moment when Mr. Coolidge told Mr. Davis that before holding any more national mobilizations he should go to congress for authorization. Mr. Davis would no more take a proposal of that kind before congress than he would take a proposal to advance all second lieutenants to the grade of full general, as Mr. Coolidge knew. So goose-step day died the death. The war department hints that, failing a yearly mobilization, it would be satisfied with a quadrennial affair. But the chances are that, now that the President has opened the road to congress for the yearly event, it will be kept open for all other proposals of a similar nature. What good the war department extracted from the widespread resentment evoked within this country and the widespread suspicion aroused without by the defense tests it is impossible to conjecture. It is the part of wisdom to write the whole unhappy idea off, now that it has been abandoned. But it is also the part of wisdom for the peace-minded citizenship of this country to keep in mind that defense day was merely a symptom of the purpose of the war establishment to entrench the military idea in popular emotion and habit. Apart from this its psychological aspect there was little or no significance in it for national defense. Another symptom of the same purpose is the use of the schools for military drill. Having defeated the purpose of the war department

with respect to defense day, let peace lovers now turn in with a will and uproot every vestige of compulsory military training which exists outside the regular military institutions.

#### Chicago's Crime Situation

THE HOMICIDE RATE in Chicago is attracting world attention. One of the daily newspapers has displayed for the past week, in the show-window of its publishing plant, the portable machine gun which has become the accepted model for assassins. Two special juries and various special counsel are investigating, trying to uncover the cause of the present orgy of killing. There seems to be little question as to the cause of the situation. Politicians have been using beer-gang leaders as their henchmen, with the result that men involved in beer-gang disputes have proved themselves virtually immune from legal punishment. The sheriff of the county and the warden of the county jail have just had their sentences confirmed by the federal courts for conspiring to release from custody beer gangsters who fell afoul of the federal authorities. As to this general situation, there seems to be general agreement. But no one seriously believes that either of the present investigations will name specific politicians as being compromised, or that, after the flurry caused by the murder of an assistant prosecuting attorney—caught in company with a beer gangster whom he had recently prosecuted for murder and with several other figures of the half-world—there will be any noticeable change in conditions. It is significant that the only description of the situation which has been reasonably candid or complete has appeared in a paper outside Chicago, the New York World. In a series of articles this newspaper has shown the readiness with which the law in Chicago detects and deals with offenders outside the beer gangs. It also shows that, in the cases of the nearly one hundred gangsters who have murdered each other during the past two and a half years, not a man has been hanged. In fact, only three convictions of any kind have been secured in connection with these crimes. Some of these killings have taken place in the very presence of the police!

#### The Influence of Prizes On Literature

WE ADD OUR BIT to the gratuitous advertising which Mr. Sinclair Lewis is receiving for having refused to accept the thousand-dollar Pulitzer prize for his novel "Arrowsmith." The chief value of this prize is not the cash but the publicity and its beneficial effect upon the reputation of the novelist and upon the sale of his subsequent works. As the refusing of a prize is a better news-story than the acceptance of it, and as the refusal suggests the presumption that the author is above the level of the prize while the award and its acceptance merely imply that he is up to it, it would appear that Mr. Lewis's unusual act has not been, in the long run, prejudicial to his interests. We are far from suggesting that these considerations carried weight with him, or that his motive was other than that which he expressed. The conditions of the Pulitzer award

appear to place a premium on the acceptance and promulgation of the conventional and standardized code of social practice and to give scant recognition to the possible values of either artistic technique in novel-writing or the spirit of adventure into new fields of social or economic theory. It is safe guess, for example, that neither Mr. Bertrand Russell nor Mr. Kirby Page nor Mr. Upton Sinclair, if the first two should enter and the last should continue in the field of fiction, would ever get a Pulitzer prize, no matter how well they might do the things that they would undertake to do. They are all heretics, in different directions, and the prize is for plausible conformists. Literary prizes in general, says Mr. Lewis, tend to erect into authoritative standards those literary or social opinions which happen to be held by the founder of the prize, and thus act as deterrents upon creative energy of non-conforming types. And he is undoubtedly right about this. They do. If there are desirable prizes, many writers, especially those of unestablished reputation and those who are not yet sure of an audience, will try to write the sort of things that they think will produce a favorable impression on the juries, as college orators study the winning orations of former contests and try to produce the kind of eloquence which has heretofore won the favor of the judges. And yet it scarcely seems worth while to single out literary prizes for special condemnation in this respect, for, insofar as they have this unfortunate tendency, it is a quality which they share with institutions and establishments of every kind. Churches and schools, colleges and clubs, afternoon teas and bohemian groups, political parties and government itself, all bring pressure to bear upon variant individuals to force them into conformity. Even the business of publishing books and the custom of paying royalties to authors are forces which suggest to writers the advisability of conforming to the current standards of public taste. The publication of lists of "best sellers" is a sort of prize-award, and we have never heard that Mr. Lewis objected to receiving such recognition.

#### Young Mr. Roosevelt In the Open

JUST ABOUT THE TIME that Mr. William H. Anderson has the world well told that if the anti-saloon league in New York had been left in proper hands that glorious dry, Colonel Theodore Roosevelt, Junior, would now be governor, along comes the colonel himself and spills the beans. Young Mr. Roosevelt, it will be remembered, was the republican candidate for governor in the last New York state election. His opponent was Mr. Alfred E. Smith. Mr. Smith is an avowed wet, and a lot of other things to boot, all of which combine to make him a political bogey man to shake before the eyes of the hundred per cent dry protestant nordics of the country. Mr. Roosevelt ran with the endorsement of the anti-saloon league. While the campaign was on, he was paraded—for the edification of the drys—as the one hope of prohibition in the empire state. Be it said to the credit of young Mr. Roosevelt that he never exactly presented himself in that light, but he at least did nothing to interfere with such presentation as was made. Mr. Anderson claims, vociferously, that if he had been

running things young Mr. Roosevelt would have been elected. The "ifs" of politics are interesting. But Mr. Anderson's "if" is hardly as interesting as the "if" of young Mr. Roosevelt himself. Coming back from his hunting trip in the highlands of Asia, and hoping to pick up his political career where he dropped it, Mr. Roosevelt begins by telling a New York audience that if he were in congress he would vote for the modification or repeal of the Volstead act. So the drys of New York can begin to look for another plumed knight.

## What Is Disturbing the Methodists?

THE SUGGESTION that anything is disturbing the Methodists will be ridiculed by most of them. More than any of the other big denominations, the Methodists turn a peaceful aspect to the outer world. Two years ago the northern branch of the church—which is the portion with which this editorial has principally to deal—thought that it felt the first tremors of an uprising against the established denominational order, but the incipient pastor's movement, as it was called, has practically disappeared. Ask almost any Methodist what troubles the mind of his church today and he will answer in one of two ways. He will either deny that Methodism has any troubles, or he will talk of the grave situation produced by a falling off in the revenue of the benevolent departments. A reading of the denominational press, or a listening to the denominational leadership, leads to the same result. When these point out to the Methodists of the present their failings they emphasize in almost every instance the failure to reach the financial goals which the support of the church program demands.

It is the Methodist boast that the church has not been affected with the disputings over doctrinal matters which have plagued the other portions of the American household of faith. Partly, this has been claimed as a boon from Methodist heredity, and partly as a result of the wise administration by the successive generations of Methodist bishops. Methodist heredity has undoubtedly played its part, for John Wesley was one of the most catholic-minded religious innovators who ever lived. The thing which John Wesley established, it must always be borne in mind, was not a church but a society, or rather a series of societies. Wesley had been dead a quarter of a century before the Methodist preachers in England took to themselves the title of 'reverend.' Naturally, creed had no place in such informal bodies. The religious societies which came into being under Wesley's magic touch made just one demand of their members—a desire to be saved from their sins. The thing which they sought was righteous living on the part of their members. Purgings of the membership rolls were frequent during the early days, but these took place always on grounds of lapses in conduct, and never on charges of doctrinal heresy. Increasingly as the years passed it became Wesley's boast that he had founded the first religious body in history which made absolutely no doctrinal de-

mands of its followers, and this breadth of sympathy showed itself in the monthly night which he set aside for the instruction of the Methodists in the spiritual achievements of the saints of other communions; in his recognition of the noble minds of the pagan world as those who "would come from the east and west" and sit down with Abraham in the kingdom; and in the biographies of Roman Catholics and at least one Unitarian, which he wrote and published for the edification of his followers. Equally was this breadth shown in Wesley's approval of the growing influence of Adam Clarke, who became and remains, in a way, the "standard" Methodist commentator. Yet Clarke did not hesitate to call certain passages in the Bible glosses, and refused to accept the doctrine of the eternal sonship of Jesus. Wesley himself, for that matter, called certain of the psalms unfit for use by any Christian congregation, and said that the writers of the genealogies in the first and third gospels had evidently contradicted themselves by relying on mistaken Jewish documents. The theological standpatter who tries to bolster his case by appealing to Methodist origins has a bad time of it.

The influence of the bishops in preserving the Methodists from theological difficulties has been more obvious. The Methodist bishop has taken the historic interest of his church in experimental religion and used it as a mental justification for his own natural interest in keeping the wheels of a huge denominational machine properly moving. The theory has been that there was little or no connection between saving souls and living a holy life, and discussion of the nature of religious authority or of the points which have become focal for the fundamentalists in other camps. To paraphrase the old Wesley slogan, a minister could be what he pleased theologically; so long as his work prospered, and his church was not disturbed, he would be given perfect freedom. The only time at which the bishops have appeared to act on theological grounds has been when they have interfered, as they undoubtedly have, to keep men of pronounced premillennial views from places of importance in the denomination. But the cause of interference with the premillennialists has not been the theological basis of that pessimistic aberration—that has been the rationalization which has come later—but rather the very practical consideration that premillennialism in the pulpit in five cases out of six results in a row in the congregation, and a consequent slowing of the denominational wheels.

If insight is desired into the relation of the bishops to the theological issue in Methodism, a study of the celebrated case of Professor Hinkley G. Mitchell is recommended. Professor Mitchell was teacher of Hebrew in the school of theology of Boston university. He was a "higher critic" of what would now be called a mild type. By the law of the church as it then stood the bishops had to approve the election of all professors in regular Methodist theological seminaries. Professor Mitchell, in common with other teachers at Boston, came up for this approval every five years. After agitation had started within the church, the bishops, in renewing their approval for one five-year term, warned the teacher to express his ideas in such a way as to excite no more trouble. But when the disturbance continued, the bishops dealt with it by the simple expedient of refusing to

approve Professor Mitchell's next reelection. This was, in effect, to brand him as a heretic. But there was no way by which the professor could secure a heresy trial. His conference refused to make formal charges, although it passed a resolution of general condemnation—for which it was later rebuked by the general conference. The bishops would initiate no such action. But they had found a way, by which he could be eliminated from a position of leadership in the denomination without forcing the denomination to face the doctrinal issues supposedly involved. So the teacher was finally driven into the faculty of a Universalist college without ever being granted that open and fair trial which common justice required he should have been given. The incident is immensely revealing as indicating why, with bishops about, there has been so little doctrinal uproar in Methodism.

This preoccupation of the bishops with denominational peace and efficiency makes it extremely unlikely that there will be any great disturbance over theological issues in the church. Yet there is considerable restlessness in this respect, as any one at all acquainted with inside conditions can clearly discern. This uneasiness owes its presence to the percolation of liberal theological ideas into the second and third grades of the Methodist ministry. Grades in the Methodist ministry are actual, not technical. There is an upper grade, consisting of the bishops, secretaries, other men in "detached service," and the men who serve the "big" churches. Men in this grade have practical liberty of action. They have a hand in the making of their appointments, if they do not entirely arrange them, and some of them are now even making long-term agreements with churches, thus showing their independence of the "itinerancy."

A middle grade of men in average positions and a lower grade in the churches with slimmest financial resources—almost four thousand men are "supplies"—make up the bulk of the Methodist ministry. The results of the historical study of the Bible have been a commonplace among men in the first grade for years. So long as these ideas have been confined there, little stir has been caused. But now they are beginning to reach through to the other grades—the real itinerancy. In part, this has been caused by the better educational preparation of many men in these grades. Formerly there were but few rural Methodist preachers with college or seminary training. Now there are five thousand such trained country preachers. Moreover, there has been an increasingly liberal tone in the denomination's Sunday school literature, which in this respect is far in advance of all other churches, except, perhaps, the Congregational. But the chief cause of the theological ferment has been the five-year course of study which ministers who are not graduates of college and theological seminary must take. In this course, every Methodist preacher has been exposed to minds like A. S. Peake, Walter Rauschenbusch, Harry F. Ward, and Harris Franklin Rall. This may not be radicalism, but it is a long way from traditionalism.

It was not to be expected that men with the limited educational background of many in the Methodist ministry—there are still 3,500 whose education has not passed the

seventh grade—would take to a theological diet of that kind without some indigestion. And there have been men in the upper grade, themselves conservative, who have seen in the gathering unrest in the lower ranks the makings of an army at whose head they might ride to denominational control. At least one board secretary is prominently identi-

with the league for the preservation of the faith which the Methodist conservatives have now somewhat tentatively launched. Should the movement gather power, there may even be bishops who will bid for its leadership. If the preachers in the smaller churches, and if the members of the smaller congregations, can free themselves from the every-week-in-the-year demands of the Methodist organization long enough to sense the possibilities in a theological issue, this power is likely to be generated.

The stir caused by a single article recently printed indicates the ticklishness of the situation. The Methodists have a powerful denominational press. Even the American Mercury has admitted that their papers are well edited. For years, articles on theological issues have been about as conspicuous in these weeklies as laudations of the liquor traffic. But this year a bishop, no less, wrote an article in which it was intimated that a belief in the doctrine of the virgin birth was not so essential as some other things. The article appeared in every official Methodist weekly. To be sure, the syndicate which supplied it carefully offset it with an article by a professor who is orthodox enough to be a speaker at Moody Bible institute conferences; but that has not righted matters. If the bishop has been told all that other bishops and less distinguished leaders of the denomination have threatened to tell him, he has had no lack for point and piquancy in his recent correspondence. But now, why this reaction? Because these others hold belief in the doctrine of the virgin birth to be a Christian essential? In only a few cases. Most of them, when questioned, will say, "For myself, I accept it, but . . ." and so on. The real trouble is that this is no moment for a bishop to be giving evidence, where it will reach the smallest congregations, that there is anything except the most assured orthodoxy "higher up." For a bishop to write an article of this kind just now is to hand a slogan, a platform, an issue, to the conservatives. And the job of a bishop is to eliminate issues, not to raise them.

But if there is this striking difference between the more credal-minded Presbyterians and the practical-minded Methodists, it would be a mistake to assume that the Methodists are any more certain of internal calm than are the theologically plagued Presbyterians. The truth is that hundreds, perhaps thousands, of Methodist preachers are in a mood of incipient revolt, and it taxes the ingenuity of denominational leaders in these days to make the organization function and yet not goad these muttering pastors into open resistance. Here is the chief source of the disturbance in Methodism. It is well worth our while to look into it.

Methodism is "connectional," to use its own phrase. That simply means that every preacher and every congregation is connected, geared in, somewhere else. The organization is as clear-cut as that of an army, and as in an army it is possible to fix responsibility and to demand results. In the pioneer days, this army feature of Methodism

was its glory. By virtue of it the church became dominant on the advancing frontier. But in the settled communities of these days, it takes a wise general to know how to handle what is no longer an expeditionary force. Troops in barracks present any commander with difficulties unknown among troops in the field.

The general officers of Methodism are its bishops, its secretaries of boards, and its district superintendents. At least three times a year a district superintendent is supposed to come into every church, hold a quarterly conference, and put a series of questions to every official member and the pastor, to make sure that one and all are doing all the things which the book of discipline requires that they shall do. (In this connection, it is significant to note that Methodism is ruled by a *discipline*, not by a *creed*, as are the Presbyterian and other theological denominations.) In addition, the district superintendent is supposed to have full knowledge at all times of the exact state of affairs within every church on his district. Once a year every pastor must go to an annual conference, where his "record" for the year is tabulated under 59 different items and printed alongside the record of every other minister in the conference. Woe be the minister whose "record" tells of diminishing returns in his parish!

This method of holding every man to a definitely mapped out program of work has received impetus within the past few years from the change in the conception of the episcopacy. Formerly Methodist bishops were birds of passage who, in the words of the discipline, "traveled through the connection," stopping only long enough to preach a sermon here, dedicate a church there, read a list of appointments yonder. Fourteen years ago the Methodists told each bishop to settle in an area, and the tendency is now to consider the church, not by conferences, but by areas. The statistics which are piled up each year are finally gathered by areas, and the tabulations of one area are compared with the tabulations of another area. The denominational year book and press take pains to make it clear whether the area of Bishop Waldorf, which has approximately the same number of members as the area of Bishop Leete, is growing as rapidly as that of Bishop Leete, or otherwise. And if there is a falling off in revenue, the tendency is now to locate that drop, not in a state or in a conference, but in an area. The relation between a situation of this kind and the determination of a bishop to get full service out of the ministers on his area is obvious.

In the hands of certain bishops, this form of organization becomes a means of undoubted efficiency. In the hands of others, the temptation to speed up the machinery is so overwhelming that, finally, the bearings get hot, and the very effort to drive things defeats itself. There are certain bishops whose areas are notorious for the restlessness—one is almost justified in using a stronger term—of the ministers. A few years ago, in one of the meetings of the board of bishops, a bishop who has been noted for his production of high-speed, high-gearred programs, was describing his methods. Not content with the general program of the church—which calls for an annual budget of benevolences about twice as large as the church is showing any readiness to contribute—this bishop had an addi-

tional area program of his own. When he had ceased describing the multitudinous and detailed demands he was making of the pastors on his area he asked for comment. Bishop Quayle was present. Bishop Quayle was no ecclesiastical machinist; he was a poet. He spent his time drinking in sunshine, and he let his area—much to the disgust of all proper denominational officers—do about as it would. The bishop was evidently impressed by the achievements of his colleague. "That's fine," he conceded. "But there's one thing I miss." "What's that?" demanded the other, ruffled a bit at the suggestion of an oversight in his rounded program. "I don't see," observed Bishop Quayle, "I don't see where you give 'em time to spit!"

That incident is sufficient to tell where the uprising is coming from in Methodism, if it comes. It is coming from a ministry increasingly confident of its own powers, and determined that it shall be free enough to carry on the sort of pastoral program which its own wisdom approves. Forty years ago, when the bishop was a legendary creature who swam into the ken of the minister only about as often as Halley's comet, the idea of a superior and all-sufficient wisdom "up above" might be received. Today, with the bishop a nearly fixed figure in a near locality, and growing every year more obviously a mere mortal, the notion that everything which bears the stamp of episcopal approval is inspired cannot much longer survive. Methodism has already lost enormous human resources at the top, in men who have found themselves too cramped in her pastorates to remain. Some Methodists find a certain pride in pointing to men like Presiding Bishop Murray, of the Episcopal church, Dr. Cadman, Dr. Jefferson, Dean Brown, Dr. Shannon, as former Methodists. Do they ever ponder the significance of the fact that this road runs only in one direction? All these acknowledged men of power have moved out; there has been no compensating accession of new vigor from other groups into the Methodist household.

Methodism is the most powerfully geared ecclesiastical machine which the protestant world has ever known. Our age is always on the alert for powerful machines. But we are already beginning to suspect that unless there is a living spirit within the wheels there is no sureness of salvation in machinery. This is precisely the problem of the Methodists. They have a tremendous, an awe-inspiring machine within their keeping. Their problem is to prove that they can preserve the spirit of the living creature within the wheels. Unless they do, the men whose spirits are most intimately involved will surely make their dissatisfaction felt.

## Missionaries and Their Backers

A FEW MONTHS AGO unfavorable comment appeared in these columns on the hired-man theory of the relation of the missionary to the churches at home which support the missionary's work. There had been at that time a particularly crass expression of the idea that the world is "our farm" into which we send "our" hired ser-

vants to do our bidding. They are therefore subject to our orders and must do our work in our way or quit the job. We are still of the same mind as to the fallacy and folly of such a conception of the relation of the missionary to the churches. The field is the world, but it is not our field. We are to pray the lord of the harvest to send forth reapers into his harvest, and are to assist in the answering of prayer by providing the necessary means. But neither the field nor the harvest nor the reapers are ours. They are his.

To think of either the missionary or the minister as a hireling of the churches is belittling to the workers and the work, false to the facts, and contrary to the best interests both of the cause and of the individuals involved. In no department of activity in which expert service is required can good results be won when those who support the activity claim the right to determine all the details of the process by which the results are to be achieved. No sane man attempts to boss his doctor or his lawyer. Parents have a right to be interested in the fruits of the educational process and to pass judgment upon it, but for them to attempt to make the curriculum, decide upon pedagogical procedure, and determine the methods of discipline, would be the ruin of any educational system. Parents cannot get the expert service that they pay for without giving teachers and school administrators some large measure of liberty for the exercise of their special skill. The expert is not infallible. He may sometimes be wrong, but not so often as the inexpert. The cure for his mistakes is not amateur meddling and bungling but the securing of better experts, and they cannot be secured and cannot do their proper work when they are secured unless they are assured of some reasonable measure of freedom.

But this is only one side of the matter. The expert—whether doctor, lawyer, teacher, missionary, or minister—has a responsibility to his clients. If there must be faith on one side, there must be fidelity on the other. If there must be freedom in the choice of methods and the exercise of skill for the attainment of objectives, there must also be some fundamental agreement as to what those objectives are. An expert operating at the expense of a client or with the support of an organization cannot justly claim the degree of freedom which makes him a free-lance, unless the purpose agreed upon is pure adventure into the field of the unknown.

To give more specific application to this principle, the churches which support missionaries have some rights in the determination of general missionary policies and objectives. The missionaries are not their hired men, but they are in some true sense their agents and representatives. They are ambassadors of Christ, but they are also the chosen representatives of their brethren who support them with their money, their confidence, and their prayers. Otherwise what part does the church have in the world-wide enterprise beyond the purely menial and material one of furnishing the cash? It will not long do that unless it can do more. And this is true not so much because the church will become peevish and resentful if it is continually asked for money and is never seriously taken into consultation, though this is a factor not to be ignored, but even more because only a church adequately informed and intelligently sympathetic

with the program can possibly have the motive to support it.

Enormous amounts of money are being given for benevolent purposes, but they are being given, for the most part, by people who know what they are doing. It is getting harder and harder to raise money by mere hammer-and-nails methods, by system and pressure without appeal to intelligence, by the application of the ecclesiastical strong-arm. The dictum, "Where a man's treasure is there will his heart be," is a good rule because it will work both ways. It is just as true that where a man's heart is there will his treasure be. If the church's heart is in the missionary venture, the requisite cash will be forthcoming. But its heart cannot be in it unless the things which the missionaries are trying to do, in respect to major objectives, are the things the church wants to have done. With the best goodwill in the world, so far as general spirit and attitude are concerned, the church simply cannot work itself up to a point of generosity, not to say sacrifice, commensurate with the task unless it has some proper understanding of what the task is. For the missionaries and mission boards to fail to take the church fully into their confidence, for them to appeal to sentimental or sectarian motives which are no longer operative with them but which they think may go big with the church at home, rather than to adopt the slower method of working out a common understanding of the meaning and essential methods of the enterprise, is contributory negligence which will soon lead to negligence in contributing.

Even greater than the need of the mission boards for money is the need of the churches for enlarged and enriched conceptions of the significance of the advancement of the kingdom of God. Such larger conceptions they are not likely to get except as they participate with their leaders in facing frankly the facts of the world situation. A church whose leadership humors and babies it by appealing to minor motives with popular slogans for the sake of immediate financial returns, while failing to come to a real understanding with it as to what the missionary forces are primarily set to accomplish, will be a church impoverished by spiritual isolation from those who should be its best teachers, and sooner or later even the financial record will exhibit the unescapable working of the law of diminishing returns.

The Baptists and the Disciples are both experiencing at present the difficulties which are implicit in a confused missionary objective. Indeed, the confusion is by no means confined to the field of missionary effort. They are not at one in their minds as to what the church is trying to do in the world. Consequently they cannot be in agreement within their respective ranks as to whether or not a given church, minister, or missionary is satisfactorily promoting the Christian objective. Certain Baptists, for example, would be glad to draw a circle which would shut Dr. Fosdick and the Park avenue church outside. Why so? Obviously not because this minister and this church do not effectively do the thing that they are aiming to do, but because it is judged that they are not trying to do the things which are most essentially and distinctively "Baptistic." An element among the Disciples will never be satisfied until they have compassed the recall of Higdon from the Philippines and Garrett and Sarvis from China. Nobody denies that these men are competently pursuing certain objectives

of missionary activity, but it is asserted that they are not successfully building up churches conforming accurately to the new testament model, that is, composed exclusively of immersed members. Leslie Wolfe is recalled from the Philippines by the Disciples' board, and his appeal to the "loyal brethren," as published in the paper which is the chief medium of opposition to the board, is that "if our brotherhood would get behind the undertaking in real earnest, we can report hundreds of baptisms a year in the Philippines. In 1925 we baptized 503 in the Manila district."

We are not, at this moment, undertaking to formulate the various possible aims of missionary work or of the work of a church at home, much less to pass judgment upon their respective merits, but only to point out the fact that should be obvious alike to conservatives, liberals, and middle-of-the-roaders: that there can be no permanent escape from the present difficulties unless and until there is some consensus of opinion as to what the church wants its missionaries to accomplish. The conservatives and the liberals probably already understand this, though their main objectives are diverse and perhaps irreconcilable. The middle-of-the-roaders, with friends in both places and sympathies on both sides, are grievously tempted to temporize and placate, to compromise and circumlocute, in the vain hope of making each party think that it is getting what it wants. It cannot be done, so long as they want radically different things. The contention will be suppressed in one place only to break out in another. The missionaries and mission boards are not wholly free to go their own ways and seek the ends which seem to them best. They have an obligation to their constituencies, and a great part of that obligation is the duty of making clear to them their highest conception of the meaning of the missionary enterprise, or, in still larger terms, what it means to advance the kingdom of God upon earth.

## The Observer

Oscar S. Straus: Immigrant

WE ARE continually hearing of the danger of immigration and of the necessity of guarding our shores against the coming of the foreigner, although most of us are the descendants of immigrants. We have all kinds of organizations for making good citizens out of these immigrants and one question is ever in our ears: What can America do for the immigrant? I have just come from the funeral of one of America's most outstanding citizens. Two thousand people, including outstanding men in every walk of life, were sitting all about me paying homage to this good, great man. When the pall-bearers marched up the aisle, Herbert Hoover was at the head and with him were eleven other men high in government, business, art, education, literature and diplomacy. Wonderful words of eulogy were spoken over the coffin by both Christians and Jews. And all this was for one who came to America as a little Jewish immigrant boy of four.

I could not help thinking all through the service, as the orators recounted the great deeds he had done for America

and the world and recalled his noble character, of the other side of this immigrant question: What has the immigrant contributed to America? I said to myself: How much poorer America and the world would be today had America closed its gates upon Oscar S. Straus when with his two brothers—who also became great philanthropists—he fled from the persecution of the old world to free America!

The career of this immigrant boy is almost from the beginning the career of one who contributed to the enrichment of his country. He worked his way through college and then studied law. With his brothers he started an importing business. This succeeded and eventually brought great wealth to the family, but early in his career Mr. Straus began to make business a very subordinate part of his activities and devoted himself to the service of the common good. He began to interest himself in the immigrants, having been an immigrant himself, and worked unceasingly to find opportunities for them and to fight for their rights. It was his thorough acquaintance with the whole problem of immigration that led President Roosevelt to call him to his cabinet as secretary of commerce and labor, an office under whose jurisdiction immigration falls. Very early in his career he became greatly interested in the problem of religious freedom and was always its champion. It is stimulating to remember that the standard life of Roger Williams, the great prophet of religious freedom, was written by Oscar S. Straus, the Jew. (One of his sons is named Roger Williams Straus.) Afterwards in his several terms as ambassador to Turkey he took every opportunity to convince the officials of the Turkish government that in the long run they would be immensely better off if they recognized the principle of religious freedom. He tried to show them that persecution made enemies of the persecuted subjects while reasonable liberty kept them friendly. He carried this same passion into his political life. A republican by habit, he broke from the party whenever its position violated his conscience and became for the time being an independent in politics.

Perhaps it is chiefly as an apostle of goodwill that Mr. Straus will be longest remembered. This interest began with his nomination as ambassador to Turkey by President Cleveland in 1887.

He found himself in the maelstrom of European politics and with the preservation of goodwill between the Balkan states and our country as his chief task. He also found himself the mediator between the Turks and the American missionaries who were conducting schools and colleges in Turkey. The persecuted Armenians turned to him, as the representative of America, to plead their cause with the Turkish government. He filled this task of ambassador under three administrations and became known all over the world as a great "mediator." His persuasive manner combined with a quiet firmness eminently fitted him for this task. He became a great admirer of the American missionaries in Turkey and frequently turned to them for advice. He held the Christian colleges in the highest esteem and was constantly pleading their cause to a none too friendly and suspicious government. (It will be remembered that in later years another eminent Jew, Mr. Morgenthau, who succeeded Mr. Straus in Constantinople, also

praised the Christian missionaries in the highest terms.)

All of Mr. Straus's experience thus far had ministered to his great knowledge of international affairs and deepened his interest in the substitution of judicial and consultative methods for war in the settlement of international disputes. Consequently when the Hague conferences came he was a logical American delegate. It will be remembered what valuable services he rendered at these conferences. At Mr. Straus's funeral Mr. George Foster Peabody told the story of the man who asked the old Negro why the north and south went to war. The Negro replied: "It was this way. The people didn't have brains enough to think it out, so they had to fight it out." Mr. Straus was one of the first converts to the plan of "thinking out" international disputes instead of "fighting them out." For this reason the Hague conferences seemed to him the beginning of a new era in world affairs and his enthusiasm knew no bounds and was contagious. For the same reason he became one of the first ardent proponents of the league of nations because here was an attempt on a bigger and more thorough scale to think out international difficulties instead of fighting them out. He was a member of the little group which met, under Mr. Taft's leadership, at the Century club, New York, and drew up the platform of the League to Enforce Peace, which is the foundation of the league covenant—the covenant is only its expansion—and he was on the advisory committee at Paris called while the covenant of the league was being drawn up. Perhaps the five Americans who contributed most to the formulation of the covenant were Mr. Taft, Mr. Holt, Mr. Marburg, President Lowell and Mr. Straus.

In the days of the Lake Mohonk conferences on international arbitration, when three or four hundred of the most outstanding leaders of thought assembled for a week each year as Mr. Albert K. Smiley's guests, Mr. Straus was in his element. Always he took a foremost part in the discussions and often presided at the sessions. He realized that hardly anything at that time was keeping the peace problem before the people of the United States as were these conferences. He made great sacrifices to be there and induced other statesmen to come. The New York Peace society grew out of these conferences. Mr. Straus, Professors Ernest Richard, Samuel T. Dutton, George W. Kirchwey, John B. Clark, Doctors Lyman Abbott and Charles E. Jefferson felt that they could bring to New York the inspiration of Lake Mohonk and at one of the sessions of the conference appointed a time of meeting in New York. How well I remember that afternoon in the Broadway Tabernacle church when we organized! Four of the men are gone—Doctors Abbott, Dutton, Richard and now Mr. Straus. Mr. Carnegie was made president and I have told elsewhere the very amusing reception the three of us got who were deputed to call upon Mr. Carnegie and inform him of his election. (Mr. Carnegie also tells the story in his autobiography.) Upon the death of Mr. Carnegie, Mr. Straus became president and held the office until his death, devoting much time and thought to its work.

I would like to add one personal word of testimony. I have had the privilege of working with Mr. Straus quite continuously for a quarter of a century. I was with him at Lake Mohonk, in the executive committee of both the

New York Peace society and the League to Enforce Peace. Mr. Hamilton Holt and I were the other two members from America of the advisory committee working on the covenant of the league during the peace conference at Paris. Mr. Straus's combination of vigorous intellect, nobility of character and sweetness of disposition was most remarkable. Sometimes I am embarrassed when I am called to work intimately with Jews. I am conscious of a wide gulf between our religions. With Mr. Morgenthau, Mr. Marcus M. Marks, Dr. Wise and a few others I never am. We talk religion as freely as though of one faith. With Mr. Straus I felt such oneness of spirit and idealism that I forgot we were of different faiths. Of Mr. Straus might aptly be spoken the beautiful words used by the Master to an Israelite he loved: "Behold an Israelite indeed, in whom is no guile."

FREDERICK LYNCH.

## Three for a Quarter

A Parable of Safed the Sage

A CERTAIN MAN had occasion to do Business in a Strange City, and when he arrived at the Station in that City he inquired the way whither he should go. And he was told what Trolley Car he should take, and he took it.

And the Mahout of that car told him that the fare would be a Dime, but that the Company sold Three Tokens for a Quarter. And he had no use on earth for a third ride but he was accustomed to economize. Therefore he paid a Quarter, and got Three Tokens, and gave one of them to the Mahout who rang a Gong, and he put the other two Tokens into his Pocket.

Now when he had finished his Business he rode back to the Station, and thereby used another Token. And he found when he had arrived that he had an Hour before his next train would go back to the place whence he had come.

And he said, I could use the Hour in Profitable Reading here in the Station, or in walking about of the streets and maybe buying a little Present for the Lady at Home or for the kids, but what would I then do with my third Token?

And he said, This will I do. I will take a Car-ride, and I will see this Town. Thus will I use my spare Hour and my spare Token.

And he went where he had no occasion to go, and he saw what was not worth seeing, and he wasted an hour that he might have used, but he said, At least I have used my third Token.

And when he got out at the end of the Line, there was a break in the machinery, and there was no Juice in the Wires, and he had to hire a Taxi back, and it cost him Two Shekels and the fourth part of a Shekel.

And there crossed his mind a glimmer of doubt as to whether it had been an Wholly Profitable Investment. For at that he almost missed his train, neither had he purchased any Present for the Missis or the kids, and he was rather Weary and Cross when he gat him home.

Now there be few honest Economies that I have not practiced, and when there is anything to be sold at a dime and there are three of the same for a Quarter I buy three, provided always I am sure I shall use the third without having to keep it so long that it spoileth or is a Burden. But I have learned that there be times when it payeth to pay the dime and get the worth of a dime, and let it go at that. For even good things are wasteful if purchased in excess of the need of them.

## VERSE

### The Living Tithe

TEN met the Master in a field,  
Called to him, agonized, were healed.  
Nine hastened on their various ways.  
One only, cleansed, returned to praise  
Lettered in gratitude and grace,  
Meeting his Master face to face.  
  
Let me give thanks! O number me  
Among that lesser company.

MABEL MUNNS CHARLES.

### Evolution

SO MANY times my old, old self has died  
That now, when new thoughts storm my gates, I ask:  
"What revelation now?" Then open wide  
The portals of my brain, throw off the mask  
Of former days; new born, with new dreams dine,  
And quite forget the self of yesterday;  
So die, so live again, quaffing a wine—  
From which how soon my soul shall turn away!

CHARLES G. BLANDEN.

### To Joan of Arc

JOAN, dreamer of dreams,  
Help us in our dream today;  
Give us clear vision that we, too,  
May see the angel hands that beckon us.  
Joan, strong hearted and fair,  
Add to our strength, we pray;  
Give us strong hearts that we, too,  
May build our happiness upon a dream.

EMILY HARE.

### Walls

O CHRIST, They took your living words  
And made from them a creed;  
They built theology upon  
The words you meant to lead  
Men through their darkness and their doubt  
Into a perfect light;  
They made great walls that shut you out,  
And only shut in—night!

MYRIAM PAGE.

# The Ambassador Meets Some Citizens

By John R. Scotford

THE AMERICAN EMBASSY in Mexico City is a bit of detached American soil. The ambassador is supposed to be a servant of the American people. The party of Americans who recently visited Mexico under the leadership of Hubert Herring considered it fitting both to call upon the ambassador and to exercise the privilege of free speech in his presence.

No American need be ashamed of the embassy in Mexico City—a large building in an attractive setting. Armed guards are not in evidence, but of liveried servants there is an abundance. Visitors wait for the ambassador in what appears to be the embassy library. The most conspicuous periodicals were *The Spur* and *Town and Country*, while both the *New York Times* and the *Washington Post* were on file. Careful search failed to reveal any evidence of the *Nation*, the *New Republic*, *The Christian Century* or the *American Mercury*.

## THE AMBASSADOR

The ambassador received the Herring party in a large and airy office whose chief adornments were the American flag and a portrait of Calvin Coolidge. The ambassador is a slight, gray-haired man, keen and cool rather than cordial or enthusiastic. He was dressed in gray, and there was a glint of steel in his eye.

He informed the company that he had "followed" their activities—without explaining in what sense he used the word. He hoped that we would not think the less of him because his great grandfather and grandfather had occupied a Congregational pulpit in Connecticut for over a hundred years between them. He expressed interest in our comfort and enquired as to the duration of our visit.

Former Governor Sweet of Colorado, as spokesman for the party, explained that our mission was one of goodwill, and that we were studying conditions in the hope of creating better feeling between the nations on either side of the Rio Grande.

The ambassador explained that he was accredited as an ambassador "from one friendly nation to another," and that he would certainly do everything in his power to create goodwill between the two countries, "consistent with the maintenance of American rights." He commended the Mexican peon to our sympathies and expressed the hope that the great nation to the north of the Rio Grande might be able to do something to better the condition of the people to the south of them.

Mr. Sweet suggested that much of the misunderstanding between the two nations might be due to the different temperament and training of the Anglo-Saxon and the Latin. Mr. Sheffield did not attach much weight to these differences, saying that the ten commandments meant the same thing in Spanish as in English, and that justice did not materially differ whether it be according to English common law or Spanish statute law. Then, with a neat little gesture toward the flag, he said, "I love my country to such an extent that I consider it my duty to protect to the

utmost both American lives and American property."

Hubert Herring then broke into words. He reminded the ambassador that a large element of thinking people in America resented the Kellogg note of April, 1925, and the attitude which it revealed towards Mexico. "For one hundred years the United States has been the aggressor against the republic of Mexico. An American business man has made the statement to us that if the Diaz regime had continued, ninety per cent of the wealth of Mexico would by this time be in American hands. It is common knowledge that Mexican lands and minerals were sold out to Americans for a song in the days of Diaz. Mr. Ambassador, I protest against the power of the United States government being used to assist American capitalists in the exploitation of the Mexican people."

"Would you not protect American lives?" exclaimed Mr. Sheffield. "Yes, yes," replied Mr. Herring, "American lives and Mexican lives, too." And he emphasized the point he had just made that he was protesting against the United States giving assistance to American capitalists in their exploitation of the Mexican people.

Some one cited an incident to show how cheaply Mexican lives had been held in Texas, and asked the ambassador if the Mexican government had ever sought reparation for Mexican citizens shot north of the border. The ambassador pleaded ignorance.

## CLAIMS

"To show the difficulties of the situation," said the ambassador, "let me refer to a matter which is not at present a matter of diplomatic discussion but which is the cause of continual irritation." He then described the attempt of the Mexican government to give its people land by cutting off portions of the large estates into which most of the country is divided. He admitted that this effort to divide the land was praiseworthy, and freely granted that the Mexican government was within its rights in exercising the power of eminent domain. He complained, however, that none of the land so taken had been paid for. "Gentlemen, there is a commandment governing that situation," he concluded.

When reminded that under the Mexican law the land-owner could petition the government for payment for land taken, and would receive therefor bonds payable in twenty annual instalments, he admitted the facts, but stated that no American land-owner had been willing to accept such payment. As for the statement of the Calles government that three million pesos had been set aside to begin payments for the land which had been seized, he pleaded ignorance. He admitted that Americans commonly preferred to press their claims through the embassy rather than make a direct settlement with the Mexican government.

"Are all these claims against Mexico based upon justice?" someone asked.

The ambassador resented the question. "You do not need to ask me that question," he replied. "In eighteen

months some fifteen hundred claims have crossed my desk. In such a great number there may have been some which were not based upon justice, but I have no recollection of any such. I believe, gentlemen, that every claim which we are pressing is based upon both legal and moral right."

The interview ended. Within two days the governor of state of Mexico took some of the party to see an old convent estate which was about to be divided by the government when the title was suddenly and most mysteriously transferred to American owners. The Mexican officials claim this to be a common practice.

One of two things must be true. If the fifteen hundred claims which the American ambassador is pressing against the government of Mexico are at least ninety-nine per cent based upon both legal and moral justice, then the standard of American honor and justice which obtains in Mexico is

far superior to that which prevails in the states. If the ambassador's words can be taken at their par value, we have cause to point with pride at the moral integrity of our fellow-citizens who sojourn south of the Rio Grande.

But there is another interpretation of the ambassador's statement. Mr. Sheffield is a lawyer. All his life has been spent in dealing with legal rights. He has lived in an atmosphere of legal distinctions until to his mind there is no real distinction between a legal right and a moral right. In this confusion of mind he is undoubtedly sincere. Apparently he is willing to lend his moral support to any sort of a legal claim against the Mexican government. This may be the mark of a good lawyer, but is it a desirable attitude of mind for an ambassador from the people of the United States to the people of Mexico at this particular juncture of events?

## The Unknown Christian

By Henry Hammersley Walker

**I**N A SIMPLE MARBLE SARCOPHAGUS in Arlington national cemetery, sacred to the memory of a nation's heroes, rests the body of the unknown soldier. Whence he came, where he fought, on what battlefield he died, his countrymen may never know. Only this—that he answered the call to arms; that he offered his manhood on the altar of liberty; that he died alone on some storm-swept field of blood for dreams which must yet come true, for ideals which must one day be built into the fabric of international life. No other spot in all the land enshrines such noble sentiment, such tender love. For here the nation stands, one man, as it were, with bared head, in memory and hope, resolved that these myriad dead who sleep in Arlington, of whose spirit the unknown soldier is but the tangible incarnation, shall not have died in vain.

### THE ARLINGTON OF THE CHURCH

The scene shifts, as do the clouds floating over the city of the dead. Another Arlington hovers like a mirage over the imagination. It is the Arlington of the Christian church, with row on row of humble, cross-marked graves, apostles, martyrs, saints, sages, writers, missionaries, preachers, teachers, whose names are treasured in memory, Peter and Paul, Ignatius and Polycarp, Tertullian and Origen, Athanasius and Augustine, Ambrose and Chrysostom, Benedict and Bernard, Francis and Dominic, Wyclif and Luther, Fox and Zinzendorf and Wesley, and on and on, men whose names are known, whose deeds are recorded in the annals of Christian history. What a city, this city of the dead who yet live in the haunting memories of those who have entered into their inheritance, who build upon their foundations the enduring superstructure of the city of God!

And here, too, in the Arlington of the church, is the tomb of the unknown Christian, his name forever forgotten, his deeds alone living on from generation to generation, from century to century, a priceless legacy, a deathless chal-

lenge to all who stand once and again with bared head and uplifted face inspired by memory and hope.

### THE UNKNOWN MARTYR

It is the grave of the unknown martyr! His name is legion. In every century he is found, from the first to the twentieth. In Rome he died, when Nero sought to divert suspicion from himself; in Gaul, when Marcus Aurelius harried the church and sent the Christians of Lyons and Vienna to martyrs' graves; in North Africa, when Septimus Severus took toll of Christian blood, and Catholic and Montanist alike witnessed a good confession; in east and west, in north and south, when, in the days of Decius and Valerian, followers of Jesus all over the empire fell victims to the first general persecution; in the fourth century, when Diocletian sought to extinguish the Christian faith; and on across the centuries to our own, when in the crash of a great world conflict a million Armenians paid with their lives the price of loyalty to their faith.

We know the names, we treasure the memories of one and another who yielded life rather than deny their faith, Stephen, and Peter, and Paul, and Ignatius of Antioch, and Polycarp the aged, and Justin, and Perpetua and Felicitas, and Cyprian and many more. Yet how few, after all, are enshrined by name in the martyr host in comparison to the unknown legion whose names are forever lost. We may but bow reverently, in imagination, before their grave in the Arlington of the Christian church.

### THE UNKNOWN MISSIONARY

There are the unknown missionaries, too, who went out, like Abraham, to unknown lands to lay the enduring foundations of Christian civilization. Skirt the Mediterranean sea, the theatre of early Christian history. Name the churches one by one, Antioch, Alexandria, Carthage, Rome, and a score besides, less familiar, perhaps, but each impor-

tant in those first great days of Christianity. Go with Pliny up into Bithynia, in the early second century, as he finds the temples deserted, their altars cold, their priests bereft, with Christian churches everywhere, thronged with worshipers. Who founded these churches, springing into life, in Syria, Asia Minor, Greece, Italy, Egypt, North Africa, Gaul, Spain, and gradually spreading into the great hinterland beyond the rim of the Mediterranean? We do not know! Unknowns, all! Traveling merchants, no doubt, some of them; evangelists and peripatetic apostles moving rapidly from city to city, from village to village; Aquilas and Priscillas innumerable, gathering little groups of listeners, telling the story of Jesus, imparting the glow of a great personal experience, calling others into a like discipleship, and then dying and being buried in an unmarked grave,—but not until they have borne forward the torch of a great and vital faith.

We name in memory great missionaries of ancient, medieval, and modern times, a Paul, seeding the broad areas of Asia Minor, Macedonia, Greece and Rome with the Christian message; an Ulfila, subduing barbarian Goths with the yoke of Christ; an Augustine, laying the foundations of Anglo-Saxon Christianity; a Lull, laying down his life as the first missionary to the Moslem world; a Xavier, burning with unquenchable devotion, pressing on and on into India, Malacca, Japan, to the doors of China itself; a Las Casas, devoting a life to the service of Indians and Negroes in the new world; a Livingstone, carrying the lamp of Christian civilization across the dark continent; and countless others whose names are cherished as pioneers of faith.

Yet when the reckoning has been cast up, these are as nothing in comparison to the countless host whose names we do not know, whose deeds are not recorded, yet who wrought in patience and faith to lay broad and enduring foundations. Once and again, in memory, will those who love the good and who prize the heroic stand reverently at the grave of the unknown missionary.

#### THE UNKNOWN THINKERS

Then again there are the unknown writers and thinkers of the church. They are seldom regarded, so largely do the known leaders of Christian thought fill the horizon,—writers of letters, of apologies, of polemics, of history, of theology,—a Clement, a Tertullian, an Origen, an Augustine, an Anselm, an Aquinas, a Calvin, a Schleiermacher. Yet the debt we owe these unknown seers is beyond compute. The legacy of their mind and of their pen is priceless. If we but knew their names, the story of their lives! If we could but relate their personal histories to their writings, how much richer we would be in biography and romance, and in the psychology of the inner life! Who wrote the first gospel and the fourth, the letters called Johannine and Petrine, the letter to the Hebrews, the book of Revelation? And when we pass beyond the apostolic age into that rich treasury of early Christian literature, we are still faced with interrogations. To whom are we indebted for the letters of Clement and Barnabas, the Shepherd of Hermas, the Teaching of the Twelve, the many other writings of the later centuries, authorless, or else taking refuge under the protecting

name of some well-known writer of an earlier day, to give them currency and standing in the church.

#### OTHER UNKNOWN

The creeds of Christendom! Particularly of the early church! How they seem to wheel into line, these symbols of Christian thought, each one a milestone in the mind's journey, in the emergence of fundamental problems and their attempted solution, in the effort of the intellect to formulate to its own satisfaction the deep experiences of the heart! Magnificent structures, these, however unfitted for occupancy today, as impossible as a chill medieval castle to one accustomed to steam heat and the radio! The question is who conceived and wrote them. There is the old Roman symbol, for example, which expressed the faith of Roman Christians about 150, and gradually extended its sway through the western, and ultimately the eastern church. But where it came from, or who formulated it, history does not record. There is the apostles creed, falsely so-called, marking a further development of thought. But as to its authorship, or the place of its birth we can but conjecture. And there is the Nicene creed, put forth by the first and only ecumenical council in the history of Christianity. We know somewhat of its ancestry, the constituent elements of which it was composed, but of the authorship of these we must once more confess our ignorance. And so it is of the Chalcedonian and Athanasian creeds, and other formularies of faith. Great minds are here, hidden within the shadows, pouring into these moulds of thought their treasures. That they have been outgrown with time is not to their discredit. They were but the promise and the prophecy of a larger faith one day to break forth. Yet it would add tremendously to the interest, to say nothing of the historical value of these pronouncements if we knew the men who made them and the processes of thought and experience which lay behind them. These we do not and never can know. All the appreciative modern man can do is to stand, reverently, in imagination, at the tomb of the unknown thinkers and writers who have so enriched the thought-life of the church.

These are by no means all the "unknown soldiers" resting in the Arlington of the Christian church. There are unknown singers who all unconsciously laid the foundations for Christian hymnody. In the soul of someone now forgotten was born the Benedictus, the Magnificat, the Gloria, the Te Deum, to say nothing of countless hymns of the Greek and Latin and western churches.

There are the unknown artists, too, who on the walls of dim and dismal catacombs painted rude symbols, the fish, the bread, the vine, the lamb, the anchor, the dove, the good shepherd, suggestive of him in whom their faith centered, or who depicted on altar walls rude images of Christ and his apostles, of saints and martyrs, prophetic all of days to come when Christian art would come into its own; when churches and monasteries would be enriched by the genius of a Raphael, a Leonardo, a Michael Angelo, a Fra Angelico, a Correggio, a Titian.

Yet when all has been said that can be said the story has not been told when one has passed in review the martyrs, the missionaries, the writers, the thinkers, the singers, the artists, known and unknown, who have built themselves into

the structure of the church from age to age. The history of the Christian movement across the centuries is but fragmentary. And it must always remain so. At best it is but the story of the higher peaks, lifting their heads into the blue, while the lower levels and the great undergirding mountain mass blur into shadow and silence. Countless human lives, lived in obscurity, in wilderness, village, town, city, bearing the Christian name, incarnating more or less perfectly the Christian ideal, defending Christian truth as

they have understood it, dedicating themselves to Christian service—unknowns all—their names forgotten, their deeds unsung, yet by their toil and sacrifice perpetuating from generation to generation the dream of a new humanity in which shall dwell righteousness, have built themselves into the structure of the church, into the life of the world. These lay saints, too, are worthy to be named as one stands in imagination, reverently, in the Arlington of the church, at the grave of the unknown Christian.

## “The Lame Walk”

By John A. Hutton

*“The lame walk.”—Matt. 11:5.*

THESE WORDS occur as part of the answer which our Lord sent back to John the Baptist. John was lying in prison. He was there by the decree of Herod, who had acted on the whim of a woman whom, with Herod, John had rebuked for the life they were leading. There he was in the prison of Macherus on the shore of the Dead sea, his prison walls washed by the waves of its desolate waters. It is about as poignant an illustration as one could give of the *apparent* triumph of wickedness in this world. We can well believe that the brave man's heart was near to giving way. We conclude that it was, from the question which he commissioned some of his disciples to put to Jesus. That question had to be a very direct one, one of those questions which admit only of the answer “yes” or “no.” The Baptist had to learn that you cannot get an offhand, ready answer, an answer in terms of “yes” or “no” to any of life's really great questions. The answer from God to the great inquiries is never an unmistakable “yes” or “no,” for that would destroy the soul, would interfere with our moral education. A “yes” spoken once for all by God to life's ultimate questions would paralyze our souls with a too great confidence and a “no” spoken once for all to life's ultimate questions would paralyze our souls with despair. God's answer is never an explicit “yes” or “no”; but only the secret pressure of his Spirit upon ours.

### THE ETERNAL ANSWER

The answer which Jesus sent back to the Baptist was of the same kind as God still sends back to all our questionings. “Art thou he that should come, or look we for another?” “Am I wrong in believing? Am I wrong in my estimate of Christ? And in that case, am I wrong everywhere?” And Christ's answer to him was, “The lame walk.” It was part of Christ's wonderful manner that he would not give himself a name. It was his plan to be himself, to become for man all that he could become, and leave it, not to the world as the world, but to those who in every age have been drawn to him by secret and indestructible affinities, to say out what they have found him to be. Jesus Christ is *there*: we see what he has been; we know what he has it in him to be for this world of ours; and it is left to us to answer our own questions, and from experience to say

whether he is not for us the wisdom and the power of God.

My subject, however, is not that. I wish to consider, not the situation in which Christ used these words, “The lame walk,” but these very words themselves. Obviously Jesus in using such words in the circumstances in which he did use them is describing what in his view was and is the characteristic feature or result of his appearance and work in the world of mankind. What is that characteristic feature?—“The lame walk”! That is to say, Jesus Christ came into the world to work a miracle. He came into the world to do something for man for which there was no other way. He came in order to break up the tyranny of all natural and moral consequences. He came in order so to deal with us that we one by one should have a new beginning. He came in order, if there should be need, to make an abrupt entrance into our lives, in order to plant something or Someone at the very root of our being who should make all the difference in the world. When we keep back the miracle which Christ is ready to work, we are not faithful to him.

### THE FALL OF MAN

It is perfectly true that the Christian religion assumes what in theology is called the doctrine of the fall of man. It assumes that in some profound way the race of mankind has gone wrong. For practical purposes, it declares also that every one of us has in some way gone wrong; or at least that there is something in each one of us which needs to be put right. There is something in each of us which might well be altogether different, stronger, steadier, holier. It will not be doubted in view of the collapse of man—when he has cast off the control of God—that man needs to be saved; that he is not safe. In the new testament to be saved is to be saved from the secret treacheries and threatenings of our rudimentary nature. That—in one aspect of it—is the implication of the fall.

I wonder what many people mean who become angry over that great doctrine. They say that it is a disparagement of man. I do not think so. It is a disparagement of you and me and everybody in particular, but it is not a disparagement of man, the child of God. On the contrary, the doctrine of the fall is the doctrine of the essential dignity and erectness of man. Only he can fall who has it in him to stand erect. We must hold to the doctrine of the fall, if we

are to hold to the doctrine of the essential and—God willing—the final erectness of man. The doctrine of the fall simply declares that we men and women are naturally not ourselves, that we are not by nature, and can never by merely natural processes become, what God had in his mind when he proposed us. Is that a disparagement of man? Do I disparage you if I say that you are not the man it is in you to be? Do I disparage you if I tell you that God meant something bigger and better for you than, it may be, you are dreaming of? Would you rather I said that you are all the man you could ever have been, and that throughout eternity you will be the same? The only alternative to the Christian doctrine of the fall—the doctrine that man has come down, and is not now himself—is the doctrine of human perfection. The alternative to the doctrine that we are naturally all wrong is the doctrine that we are all right. Now if you tell me that I am all right, I am depressed and miserable; for in that case life is a poorer thing than I had thought. But if you tell me that I am all wrong, I ought at least to start up, either to answer you, or to examine myself, and if I find reason, I shall pray God to put me right.

To take an illustration which at the same time will lead us to the very text, suppose I am walking behind someone whom I know, and presently I overtake him. I say, "I am glad to see you, and glad to see how briskly you can go along." Whereupon he looks at me displeased, and says, "Surely you cannot mean it. As a matter of fact I am going lame just now!" Why is the man displeased? Why is he right to be displeased? It is because I said something which meant that I thought he could walk no faster than he was walking, that I thought he was all right when he was not all right; and his displeasure at me is just the fine protest of a man against being taken for something no better than he seems, against being judged by his mere appearance, as though he could be nothing more. We may have often wondered that good people like our fathers could rejoice in the doctrine of the fall. We need not wonder; they saw in it the deeper and the thrilling doctrine that, according to God's way of considering us, we are better than we have become, that our behavior all along in this world has been, as we say, beneath us, not according to our dignity.

Now Christianity is built round about that same doctrine. It declares that until we have been treated, until we have received from Christ something which he came to give us, we all go lame. It declares that we are not ourselves until we are more than ourselves; and that we do not even begin to be ourselves until something has happened between Christ and our secret personality.

Let us keep hold of this idea of lameness as signifying of course that condition of moral impotence, of weakness and stumbling, or of dullness and deadness to God which is our average and natural condition until Christ makes us different. I mean now by "lame" that within each one of us in particular, which is hindering us from living our full happy life as a child of God, under God's sky, with God's secret resources. Upon this, I can say what I have to say under four propositions.

#### I.

There are those who are *born lame*. There is a sense in

which this is true of all of us, that we are none of us free and untrammeled, ready to run in God's ways, until Christ makes us free. But I am speaking now of varieties of this general condition; and I say there are those who are born lame.

#### HEREDITY NOT DOOM

We have become aware in our day as never before of how the generations are bound to one another, how the sins of the fathers may be visited upon the children. I say, *may* be visited; and even the severest science cannot say *more*. Heredity—certainly on the moral side—is not a doom, but only a possibility. In a world governed by God we dare not say of anything evil, that it *must* be. Indeed we dare say, on the contrary, of every evil that exists, that it need not be, that there are resources in God for its overthrow. Though it is only of recent years that we have learned so much of the material processes of heredity, the thing itself has always formed part of the knowledge of the human race. The Bible knows the doctrines that because "the fathers have eaten sour grapes, the children's teeth are set on edge." But the Bible declares that what God is working for in this world is to overthrow that fatal sequence. God is working for a state of things, as Jeremiah says, when everyone shall suffer for his own sin, and not for the sin of his fathers. And we believe that there is in Christ this very power to rescue every man from the dead hand of his ancestry. The great thinkers of Greece were engaged all the time with this very question—how was the evil which one generation had set a-going in the world to be contradicted, transformed, brought to a standstill and finally cast out? And it was given to them to see very deeply into that great inquiry. They saw, as in the Antigone of Sophocles, that if one of the fated line, even herself, were to allow that darkness to have all its way with her; if one were, in utter meekness and without one moment's revolt, to submit to the dark wave of evil consequence, that in her stricken soul the evil thing would die. Or, to put it otherwise, if one were to arise in the fated line who, by her passion to suffer, by her purity, by the sacrifice of herself in all her stainless beauty, would implant in the race a new and holy motive, *that* would counteract the fatal drift and set the tide towards God.

I verily believe that this has been done in Christ. Our fathers did well to protest that Christ had done something for the whole world of men, apart from what he could do for each of us, one by one. They did well to protest against Arminianism, and to claim for Christ's passion a worldwide and eternal significance. And it is when we think of hereditary evil that we seem to get a glimpse of that worldwide significance. In dying as Christ died, there was impregnated into the world of mankind a new motive; there was let loose amongst the world forces a new and blessed force—something which is now there, fighting against the tyranny of mere natural consequences; something which each hard-pressed soul of man can lay claim to as a power on his own behalf, and also as a reason for believing that he who is with him is more than all that is against him!

I say, there are those who are born lame. And Christ would fain make these walk and leap and sing. There is something that can come closer to us than the threatening

of our natural blood; it is the holy grace of the spiritual blood of Christ.

## II.

And there are those who are *lame as the result of an accident*. There are those who today are what they are, and not better than they are, because of a sin, or because of a life of sin. They have done something wrong, something against the light, and they know it—and go lame. Well, if Christ cannot heal such people, no one else can heal them. It is too great a subject to go into now, the subject of the possibility of forgiveness. I wish simply to say in Christ's name that everyone who sincerely repents of his sin, who bemoans it, who puts it in spirit away from him, and puts himself humbly in Christ's hands to bear witness of him in the world—that every such one is forgiven, is back in the love of God. The Bible, the world, is full of such people, God be praised, whom Christ has healed of this kind of lameness—the lameness that comes with actual transgression.

## III.

Then again, there are those who are lame *because they are weary, because they are footsore*. They are getting older. Some of the visions of youth have failed. Life has broken for them some of its promises. The way for them now lies on a dead level of gray monotony, with no fine heights from which they can look away beyond immediate things. It is the spiritual danger, which besets us all from the mid-time of our life and onwards. And in the case of many there have been sorrows, disappointments from children, or disappointments from themselves, which have the effect of bringing them to a standstill. It is a bad form of lameness this. And yet with this also Christ can deal, making the lame ones walk. For the peril of our condition at such a time is that we consent to the view that because in some ways this life has failed us, all has failed. There is danger, too, at this stage, that we lose something of our first natural heroism and that we fall into a mood, desiring mere physical comfort, and estimating life by what it gives rather than by what it suggests and keeps in reserve. And Christ heals us of this lameness, in part by arousing our minds to what is really happening within ourselves. He came to show us that this world is not to be seen by itself, but always in its relation to another world and to God's will; that the things which are seen are temporal, and the things which are not seen are eternal. To the world's maxim that "nothing succeeds like success," he declares, on the contrary, that nothing fails like success. In his treatment of such cases, perhaps it is not his way now to thrill them into new life with some great and happy spiritual excitement, though he may choose that way; but rather to speak comfortably to them, to deal gently with them, to talk to them of other things, until almost unknown to themselves, the lame begin to walk.

## IV.

I have written of those who are born lame, of those who have been made lame by accident, and of those who are lame because they are honestly tired and broken in spirit. There is yet another class of lame people in this world. They have become impaled upon a proverb: there are none

so lame as those who will not walk. That is to say, there are those who are lame *because they are lazy*.

## SHAME

How does Christ deal with these? These must present to him the hardest case. For their malady is in the region of the will; and even God cannot, certainly he will not, compel the will. And yet surely there is in Christ something that should make these also get upon their feet and walk. The only hope for a lazy man is that one day he may become ashamed of himself. I verily think there was that, too, in Christ's purpose when he set his face to go to Calvary. I verily believe that he had it in his holy mind by dying for man, to make us ashamed. Certainly that did happen. I think it is a fair thing to say that the first emotion which swept through the souls of the early disciples the moment they understood things, was a burning shame—shame that they had been talking about their own little affairs, as to who should get the best seat at table, and the best office in the new government; and all the while there was One beside them who saw no course before him except to give up everything, even life itself. And surely there is still that in Christ which should shame us into protests against ourselves, when we consider that however we may sink back upon ourselves and humor ourselves in this world, there was One who heard in it a very different call.

Suppose we are all standing on the bank of a river, when suddenly a child falls in and sinks. And we stand there doing nothing. But one of us steps out and plunges into the water to save the child. Suppose he saves the child. Do we not applaud his deed? Does not the most sluggish and worldly heart rise up to acknowledge an act like that which clothes our human nature with glory? And our applause, if it is genuine, is not mere applause. It is not mere admiration. It is the confession by every one of us who saw him do the deed, that it was *our* deed; that in the deed he was our representative and substitute—not to spare us doing the like if the need should ever arise, but to create within hearts from which such an instinct is absent, and to augment in hearts where it already dwells, the instinct in the presence of a necessity to fling away our dearest thing, even life itself.

## A Prayer

O THOU whose very word is power,  
Great Master of the mighty sea,  
Grip Thou my will within Thine own,  
And rule Thou me.

As Thou didst calm the winds and waves  
That wrestled wild on Galilee,  
Rebuke the passions that would slay,  
And calm Thou me.

The arm of man availeth not  
To snatch me from the fateful sea.  
Stretch forth Thy strong and willing hand,  
And save Thou me.

THOMAS CURTIS CLARK.

# British Table Talk

*London, April 27.*

**S**IR ROBERT HOUSTON was a distinguished patriot. Wars which mean loss and death to many brought wealth to him, and to do him justice, he waved the flag as bravely as any. In this he did nothing that was illegal. But it appeared last week from his will that he had transferred his precious life and fortunes to the isle of Jersey in order to "The Pirate King" escape death-duties. These are estimated at more than a million pounds. In his life he had dodged the taxes and in his death he did not cease from this patriotic endeavor. Here then was a rich shipowner, clearly enriched by the necessities of his country, who took advantage of technicalities in law to avoid paying the proportion of his wealth which was due to his nation. At first when the will was announced there was an ominous silence in the press; happily this was broken, and the foolish adage that no criticism should be passed upon the dead has not hindered the best of our press from saying what is thought of this man. Alpha of the Plough, who is Mr. A. G. Gardiner, wrote in the Star a philippic upon "The Pirate King" which deserves an honorable place among philippies. And he adds that it is monstrous that such men as Robert Houston should be allowed to carry off the loot of a nabob while struggling men are trying to keep the nation's head above water. The income tax and other departments will do what they can to recover what is due, but in any case legislation will be introduced to curb these tax-dodgers, and it may be that some who know what is thought of Houston may shrink from their purpose to do likewise.

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## The Budget

The chancellor of the exchequer brought in his budget last night. He had to provide about 19 millions to meet the subsidy to the mining industry; that meant a debt of 14 millions; this set him his first problem. In his outlook upon the future he had to meet further the prospects of an increased expenditure and a lower return from some of the sources to which he looks for income. He has a deficit to meet in 1926-1927 of nearly 8 millions. One out of other comparatively small new taxes is upon credit betting. He has resolved also to raid the road fund, which is provided out of the licenses of motor vehicles. This tax was expected, when it was first introduced, to yield 8 millions; it now yields 20 millions. There are other devices which the ingenious mind of Mr. Churchill has found, and unless there is a grave struggle in the coal trade he will balance his budget without difficulty. It should be remembered that we have paid off £700,000,000 already of war debt, in addition to balancing our budget yearly, and we have restored the gold standard. From the side of the churches the chief criticism of the budget will be directed against the tax on credit betting. The laws upon this matter are very illogical. Credit betting is legal; cash betting, which is largely ignored, is not legal. That is to say, a rich man may run an account quarterly with a bookmaker and keep within the law; Smith, or Jones, may want to have a bet upon a horse: they know a bookmaker or his tout, in their street or factory, and they place their bet with him, not too openly. The rich man acts legally; Smith and Jones are breaking the law. Cash betting is very hard to track out, and the police are content to deal with flagrant offenses. It is proposed now to put 5 per cent on all credit betting; this will be paid by the bookmakers, who will recoup themselves by altering the odds a little in their favor. The tax is expected to yield £1,500,000 in the first year, beginning in September, but £4,000,000 or more in later years. On the one hand the chancellor claims that he is not making anything legal which was formerly illegal, nor giving any recognition to the vice of gambling. On the other hand many leaders in the churches believe—and I think they are right—that in this way the government is allowing a vested interest to be established, and it will be harder in the future to deal with the regulation of this evil. Canon Peter Green, of Manchester,

is the leading critic; he speaks with the authority won by many years of service among the poorest folk in Lancashire. Gambling is a vice which is growing. Drinking is most certainly diminishing—every return shows that—but gambling is increasing. And if once a revenue is obtained from the taxation of betting, every year will make it harder to treat this "industry" with a sterner hand. Besides, those who know the facts are of opinion that it may simply put more trade in the hands of the illegal fraternity. There is certain to be an agitation which will show the government that there is still a considerable power within the church even when the church is not of one mind. When its members of all schools are agreed, it can do what it chooses to do. But that seldom happens.

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## And So Forth

At the moment of writing there is little profit in referring to coal. All that can be reported is a deadlock with the prime minister earnestly at work to end the deadlock, and the end of the month is within three days! One possible though faint hope is that the miners may consider the possibility of a temporary lengthening of hours instead of a temporary reduction in pay. But there is no relief to the gloom at the moment. . . . The thirteen members of the labor party who were suspended last week have returned to the house of commons, but there is a great grievance against the chairman of committees smouldering in their breasts; the truth is that labor has not been very successful in parliamentary tactics. . . . The Rev. Tom Phillips has been twenty-one years in Bloomsbury, in the heart of London. He deserves all the praise and encouragement that he has received. In a church which seemed destined to become a warehouse, he has established a fresh and strong Christian society. . . . "The Youth of the World for Christ and the Church" is the motto of the C. E. convention which will meet in London July 16-21. The chief organizer, the Rev. Herbert Halliwell, is busy making arrangements for a great international assembly. There will be visitors from every continent. Brazil will be represented and Persia and Estonia and almost all nations. Mr. Lloyd George and Mr. MacDonald are to speak, as well as Mr. Fred B. Smith from New York, the bishop of London, and a crowd of other eminent preachers. It is believed that this convention marks a revival of the C. E. in this land; there was a falling-off at one time but there is now a steady increase in the number of societies. . . . Mr. Tawney has been dealing with the widespread assumption accepted by most reformers, as well as by the defenders of the established order, that the attainment of material riches is the supreme object of human endeavor and the final criterion of human progress. Of this he says that whether such a philosophy is to gain or to lose ground, one thing is clear, it is "the negation of any system of thought or morals which can be described as Christian."

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## The Missing

Every week there are some to be reported missing from the ranks of the church of Christ. This week I would make mention of three. Of one, Mr. Harold Spender, the journalist and publicist of fearless honor, our papers have told. May I add one note? For some years past Mr. Spender gave no small part of his valuable time to a boys' club in Lyndhurst road church, Hampstead. More than once I have been back at this club, and found him presiding over a lecture or a debate, evidently quite happy in his company. A scholar and publicist from his early days he had spared thought and time for the service of individual human beings, and most of all for boys. . . . My old friend, George Barrett, died suddenly. He was in recent years a Congregational minister with a powerful influence in Liverpool, but I knew most of the work which he did when he preceded me in Hampstead and Kentish Town. We know a man's work pretty well when we have to follow him, and it was no easy task to follow that tireless and able servant of God. It was in his

devotion to the London missionary society that he found the chief burden and glory of his ministry. To the society his last service was given; it was in his mind in the last hours. He was a model director of a great society. One year he was chairman, but whether in office or as a private member of committees, he never spared himself. What our great societies owe to such voluntary service no one can measure. . . . This morning see in the papers the news of the death of Mr. J. F. Shepherdson, the musical director of the Leys school, Cambridge. He was only 38, and he was destined to a great place in the musical

world. But he had already done much to make music at the Leys school a delight both to the boys themselves, and to all who visited the school. No one could preach in the school chapel without knowing that there was someone behind all that excellent singing. Mr. Shepherdson was able to train his choir to sing Bach, and his concerts were famous in Cambridge. Music in our public schools has a much more honorable place than in other days; and it is to such enthusiasts as Mr. Shepherdson that this is due.

EDWARD SHILLITO.

## The Book of the Week

### Is Western Civilization Dying?

SINCE ITS APPEARANCE in 1918 Oswald Spengler's *THE DECLINE OF THE WEST* has aroused storms of controversy and discussion not only in Germany but in continental countries generally. Echoes of these controversies have drifted to America from time to time and have made thoughtful Americans eager to know the real thesis of the Spengler book. Their curiosity may now be satisfied, for the book has finally appeared in English translation by Charles Francis Atkinson and is published in America by Knopf (\$6.00). Americans who have assumed that this impressive and daring adventure in the philosophy of history was the natural and inevitable spiritual product of the winter of Germany's discontent after the war will be surprised to discover upon perusing the book that it was not only conceived and practically finished before the war began but that it concerns itself only very incidentally with the political problems of western life. Whether its generalizations are true or not they are more profound than those of any mere political philosophy, and they are as daring as they are profound. Frequently the reader of this monumental interpretation of history gains the impression that Spengler's generalizations are too imaginative and too daring to be true; but it is difficult to escape many of his conclusions, supported as they are by a phenomenally painstaking and thorough scholarship and by a bold and imaginative insight.

Briefly put, the Spengler thesis is that western civilization is dying and that the causes of its decay are strikingly analogous to the forces which worked the destruction of other civilizations which preceded ours. To prove this thesis Spengler finds it necessary to substitute what he is pleased to call the "Copernican discovery in the historical sphere" for the "Ptolemaic system of history." For centuries our histories have been written on the assumption that great world cultures followed orbits around the classical-medieval-modern western culture. This is, Spengler insists, a child-like assumption which does violence to the facts of world history and blinds us to the really significant characteristics of the cultures of India, Babylon, China, Egypt, Arabia and Mexico. The historical cultures of the world are organisms, each with its distinctive and unique life, which have only this in common, that they are born, live and must die according to forces as inexorable as those which determine the life and the final death of a physical organism.

It is difficult to determine whether Spengler is more insistent upon the uniqueness of the life of each culture or upon the similarity of their decline. Chapters are devoted to the task of proving that classical and western culture are not as intimately related as traditional history has assumed. Classical man, Spengler never tires of maintaining, lived for the moment without any conception of time. He had no way of measuring time and desired none. Clocks did not become general until the twelfth century A. D. Greek temples glorified spatial limitation and never defied mortality. Western man, on the other hand, is most unique and typical in his search after the infinites. Medieval cathedrals with their sky piercing spires, with their flying buttresses and with their highly developed art lavished upon their

windows are symbols of this basic characteristic of western life, its impatience with the limitations of space and time. In this characteristic, Spengler thinks, western life is much more intimately related to Egyptian than to classical culture just as the madonna pictures of the middle ages, with their glorification of motherhood and their suggestion of the future implied in motherhood, are more closely related to the Isis statues of Egypt than to the sublimation of the feminine form in Greek art. The prime symbol of western culture is pure and limitless space and Spengler is able to find that symbol revealed in works of art as seemingly incongruous as Dante's Beatrice, Goethe's Faust, the music of the organ fugue and the oil painting of Rembrandt.

To understand Spengler's morphology of cultures or civilizations one must keep clearly in mind the sharp distinction which he makes between culture and civilization. Civilization, for Spengler, is a dying culture. Culture expresses itself intensively and civilization expansively. Culture creates beauty and seeks after truth; civilization builds roads, acquires wealth, develops cities and seeks after empires. Culture has a soul and civilization has an intellect. Spengler may be wrong in using the words culture and civilization to designate the periods of growth and of decay in historical organisms. The use of these words with the connotation which Spengler gives them or forces upon them drives them into an antimony to which the reader accustoms himself with difficulty. Yet it may be that Spengler is describing real facts of history though he does violence to words to designate his facts.

One can not help but feel a certain degree of sympathy for Spengler's analysis of Graeco-Roman civilization, for instance. Graeco-Roman civilization, Spengler declares, was born with the Greeks and died with the Romans. The Greeks had the culture and the Romans had the civilization. "In every Greek there is a Don Quixote, in every Roman there is a Sancho Panza factor and these factors are dominants." In other words, culture arises out of the naive spirit of man and civilization is the product of his sophistication. So Graeco-Roman civilization lived with Greek philosophers and poets and died with Roman generals and emperors. In the same way western culture-civilization, which lived in the medieval cathedrals and the art of a Raphael and the poetry of a Mozart, died in the industrialism and imperialism of the 18th and 19th centuries, and the final symbol of its decay is the American go-getter with his intensely practical activities and ambitions. It would be as impossible for us in our day to reproduce the art of a Rembrandt as for a Roman general to conceive the Parthenon.

If we ask whether we can do anything to repent of our errors and to avert our seemingly inexorable fate, Spengler is unable to give us any hope. Our choice is between fulfilling the destiny of our era or doing nothing. "He who cannot feel that there is grandeur also in the realizations of powerful intelligences, in the energy and discipline of metal-hard natures, in battles fought with the coldest and most abstract means; he who is obsessed with the idealism of provincials and would pursue the ways of life of past ages, must forego all desire to comprehend history, to live through history or to make history." This note of resolution

built upon despair is what has made Spengler the major prophet of reaction in Europe. It supports the philosophy of political reaction to be told that any attempt to change the course of history and put western civilization on a new foundation of economic and political life will only hasten its final disintegration for such an attempt is but the manifestation of the morbid self-consciousness of an age which is the very root of its decay.

The question naturally arises, just what force and tendency in the life of a culture is responsible for its final metamorphosis into civilization. Spengler's answer is, the growth of large cities. Metropolitan life, which divorces people from the soil and herds them into the vast social and economic complexes of our large cities, makes people morbid, self-conscious and artificial. It produces a civilization of families without children and religions without a God. That is, both the will to perpetuate life physically and the will to sublimate life spiritually, both of which are rooted in the naïveté of the peasant, are destroyed by the sophistication of the metropolitan. (The English translation coins the word "megalopolitan" to express the meaning of "Grossstaedtler.") Every metropolitan is either an atheist or is tending toward atheism. He seeks to recompense himself for the spiritual meagreness of his life by his expansive activities in trade, industry and political imperialism. "Imperialism is civilization personified," according to Spengler. The difference between the culture and the civilization of western life is best symbolized in the difference between the first and the second book of Goethe's *Faust*—Spengler makes much of Goethe and *Faust*—and the historical symbols of the decline of western life are Napoleon and Cecil Rhodes, with

their imperial dreams. The religions without a God are invariably symbols of civilization's decline for they express the sophistication which is so characteristic of metropolitan peoples. Thus, according to Spengler, oriental civilization died in Buddhism, Graeco-Roman civilization expressed its declining faith in stoicism and western civilization has a new godless religion, socialism. In other words one of the most characteristic marks of a declining civilization is an idealism frustrated by cynicism. The linking of Buddhism, stoicism, and socialism is typical of the bold generalizations and analogies in which the Spengler book abounds. They leave the cautious reader perplexed and skeptical, yet they are too strongly supported by historical analysis not to carry a measure of conviction.

It is doubtful whether the Spengler thesis will be generally accepted by students of history. The life of a civilization is probably not as unique and its fate not as inevitable as Spengler has made it appear. Nevertheless his severest critics give him credit for illuminating hitherto unexplained and unfathomed facts and tendencies of both past and present by a philosophy of history which is as bold in its imagination as it is thorough in its research. Whatever may be the final influence of the Spengler thesis upon historical research and contemporary thought the book is to be commended particularly to American readers. It is a wholesome antidote for that optimism which delights in the assumption that the kingdom of God is manifested in a civilization of automobiles, radios, bath tubs, power machines and dollar diplomacy.

REINHOLD NIEBUHR.

## C O R R E S P O N D E N C E

### Bible-Reading in Public Schools

EDITOR THE CHRISTIAN CENTURY:

SIR: That was a splendid editorial denying the Missouri synod charge that reading the Bible in the public schools will "create hatred, tyranny, persecution, and ultimate bloodshed." Prior to about 1870, the Bible was in very general daily use in the schools, and was later largely discontinued not because of trouble so much as because of neglect. Now the practice is being revived and the Bible is going back into the schools at a rapid rate. At the present time, it is read devotionally every day by mandate of state law in all the schools of eleven states: Maine, Massachusetts, New Jersey, Delaware, Pennsylvania, Kentucky, Tennessee, Alabama, Georgia, Florida and Idaho. By local school board rule it is also in daily use in the schools of New York city, Washington, D. C., and Indianapolis. In these states and cities live just about 35,000,000 people. By general custom the Bible is also in very general daily use in the schools of Vermont, New Hampshire, the two Virginias and the two Carolinas. Also the state laws of Indiana, Iowa, Kansas, Oklahoma and the two Dakotas say that the Bible shall not be excluded from the schools, and it is in wide use in some of these states.

Massachusetts has had the mandatory daily Bible reading law since 1855, New York city and Washington since 1898, and Pennsylvania since 1913. It seems time that some of the troubles were appearing if the practice will bring them. It may be significant to note while this objection comes from Lutherans that Pennsylvania is the strongest Lutheran state in the nation, and no objection is registered by the Lutherans of that state.

Chicago.

W. S. FLEMING.

### Proclaiming Another Trojan Horse

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been a regular reader of *The Christian Century* for several years, and have thoroughly enjoyed its helpful articles and its liberal and constructive point of view. I regret, however, to note that you are veering to fundamentalism. I reach this

rather reluctant conclusion only after reading your editorial on "The Dangers of Bible Reading in the Public Schools." I can well understand how a fundamentalist Christian, who does not believe that there is any salvation excepting along his line of thinking and according to his particular religious interpretation, could advocate the introduction by law and force of the reading of the Bible in the public schools. I can well understand how the reading of the Bible without oral comment or exposition, but with the more impressive comment of tonal inflections, postures of the body, gesticulations, the deliberate rising and falling of the voice, and the upraising of eyebrows, might easily help the fundamentalist Christian in the teacher's chair to utilize the public school system for the evangelizing of all the children who do not belong to his particular school of religious thought. But I can hardly see how a periodical of your former liberal views could be so naive as to represent the argument of such protestants as myself in so disingenuous and unfair a fashion. We do not merely say: "The Bible is connected with the church." Such a half statement is almost equal to a prevarication. We do say that the Bible has been utilized by every church of the world for the purpose of proving its own honest point of view, even when that point of view is narrowly sectarian and divisive; and very naturally we would maintain that this scripture, which has been exploited by every sect to its own purposes, as well as to its own views, could hardly escape the same sort of use when introduced into the public school. There is another beside oral comment as I have indicated. "Without comment" is disingenuous.

Your editorial writer is quite naive when he says: "It is about time for some of the frightful results [of Bible reading in the public schools] to have manifested themselves." No one is so blind as he who refuses to see. When your editorial writer has disposed of the Ku Klux Klan, of the causes of its origin, of its purposes, of its operations, of its patronage by many churches, he might then say that Bible reading in the public schools has been guilty of no "frightful results," even though the Ku Klux Klan is not the only vicious phase of this question. The Ku Klux Klan is hand in glove with your writer, and what the Klan has already done and what it seeks to do should be sufficient answer.

I come from a people who know by rather bitter experience what it means to utilize the state in the interest of a sect, and I already know only too well what is the position of many children in the public school system of those states where the Bible is being read, and how he is "tolerated" where he is not abused and ostracized by those who belong to the narrow majority.

The entire position of your editorial achieves a further significance when we consider that many local Christian organizations have persuaded the Jew, upon the principle of the worthiness and necessity of religious education, to agree to a united petition requesting the various school authorities to release the children at a certain hour of a definite school day, and the closing down of the school system at that hour, so as to enable the children to go to schools provided by their respective denominations at the request of the parents. I take it that either you are oppressed by divided counsel, or that the release of the children in accordance with the agreement is only an attempt to secure control over the public school system in the interests of a definite religious viewpoint and interest, and the consequent abridgment of the right of religious liberty. Perhaps I am a Laocoön, but I am a Trojan who has met the Greeks before; and even though he presents me with a horse, I am not quite sure whether the gift is inspired by holy motives.

I might also call attention to the fact that at the invitation of the federal council of churches of Christ in America, an agreement was entered into between this body and the central conference of American rabbis, providing for an amicable agreement and a fine program of cooperation between Jew and protestant. Evidently your editorial writer does not support the program of your own federal council. If that be true, the position of your writer convinces me of the utter hopelessness of a policy of frankness and friendliness.

Philadelphia.

LOUIS WOLSEY, Rabbi.

## Confirming Bishop Manning

EDITOR THE CHRISTIAN CENTURY:

SIR: To one familiar with the doctrine of the Protestant Episcopal church the prominence given to the statement of Bishop Manning with reference to the verbal inspiration of the Bible is somewhat surprising. The issue of verbal inspiration insofar as the Episcopal church is concerned was settled years ago. I believe I am stating the truth when I write that there is not one theological school in the Episcopal church which teaches the theory of verbal inspiration. Among the clergymen of the Episcopal church so far as I know there is not one of my acquaintance who holds to the view of verbal inspiration.

Free Church of St. John,  
Philadelphia.

FRANK GOOSTRAY.

## THE SUNDAY SCHOOL

Lesson for May 30. Lesson text: Gen. 28:10-22.

### Dreamers

JACOB can dream. Youth bounds back. This boy had just been through a hard experience; he had left home; left his mother; he was depressed. Night overtakes him in the hills; he folds up his mantle and lies down upon the terraced mountain to sleep. The moon breaks through the dark clouds, flooding the rocky stairway with unearthly light. He sleeps and dreams. Angels are trooping up and down this golden ladder, and, at the top, the tribal God stands. Jacob's essential nature is not changed in a dream, for he is an everlasting bargainer. Even now he bargains with God; he trades loyalty for protection and prosperity. As usual he demands more than he gives. "If" God will be with him; "if" God will protect him; "if" God will provide food and clothing; "if" God will bring him home again without being killed; for all of this on God's part he will dedicate a stone as God's temple and he will give one-tenth of what God gives him back to God. I say, that is not a bad bargain. It reminds me of a certain preacher who invests

nine-tenths of his income in first farm mortgages and gives one-tenth to God. However, that is much better than the average Christian does. Few indeed are the tithers. Most of us spend all of our income upon ourselves; we give God only the crumbs. We are pagan in our giving; wretchedly pagan. The strongest argument of the pessimist may be found in the contemptible stinginess of Christians in general. There are notable exceptions, but the rule remains. Josiah Strong predicted a revival of generosity; but it has not yet come in any notable degree. Rich churches have plenty of money, but it is only because of the fabulous wealth of the people who toss, lightly, their spare change upon the plate. If the American church practiced tithing, untold millions of dollars would be added to the Lord's treasures. Therefore when we condemn Jacob, we are only condemning ourselves. I know of a recent survey in a wealthy church where one-third of the members were found to give absolutely nothing to the support of missions or the local church. I dare say that this is representative.

"Where there is no vision, the people perish." They "cast off restraint," as the text really suggests, and therefore perish. The dreamers open the doors for all development. Consecrated imagination is needed today more than anything else. The average man is no better than he is because he lacks the ability to picture himself in a higher and better situation. Jacob could dream; he possessed imagination; he saw himself strong and prosperous and he did not forget God. Therefore we give him great credit; he was a strong man. Joseph was a dreamer; he was also a man of achievement. Without those dreams he would not have attained. David was a dreamer; while watching the sheep, his keen mind was wide awake; he became king. Daniel was a dreamer; he could picture himself as a clean, commanding person; what he dreamed, he became. Isaiah was a dreamer; he saw God in a vision; he gave himself to God and became the greatest of the prophets. John the Baptist was a dreamer; he built the highway for the coming king. Jesus himself was a dreamer, and in the wilderness he brooded and planned his career. He was able to picture himself as the son of God. John, on Patmos, was a dreamer; he saw the triumph of righteousness. The saints and martyrs were dreamers; they endured "as seeing him who is invisible." The great inventors, like Robert Fulton, are invariably dreamers. The noblest statesmen have always dreamed first what later they achieved. Every painter and sculptor must first see what he is about to create. Tissot used to close his eyes in his studio, then rapidly sketch in his outlines. At leisure he filled them in. Jesus, also, saw the world at his feet; he dreamed of world empire; every worthy missionary since his day has shared that dream. The scientists are dreamers; they think of the hypothesis in advance and then seek to prove it. All reformers are dreamers. Jacob Riis dreamed of playgrounds and he got them. Jane Addams dreamed of Hull house and she obtained it. Canon Barnett dreamed of Toynbee hall, in the heart of Whitechapel, and his dream came true. A better world only waits upon our ability to picture better conditions.

JOHN R. EWERS.

### Contributors to This Issue

JOHN R. SCOTFORD, Congregational minister, Cleveland; recently returned from Mexico.

HENRY HAMMERSLEY WALKER, professor of church history, Chicago theological seminary.

JOHN A. HUTTON, editor of The British Weekly, London; formerly minister of Westminster Congregational church, London. Author, "The Winds of God," "Ancestral Voices," etc. Dr. Hutton is one of twenty-five distinguished British preachers who will contribute sermons to The Christian Century during the present year. This is the ninth sermon in the series.

# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Woman Missionary Leader Resigns

After twenty years of service as a leader in the missionary movement of the Disciples of Christ, Mrs. Anna R. Atwater has resigned her position as first vice-president of the United Christian missionary society. Mrs. Atwater suffered a serious break in health several months ago. This has necessitated her retirement from the active service in which she has filled so conspicuous a place. In addition to the duties which she has performed in her own denomination, Mrs. Atwater has been a member of the committee of reference and counsel of foreign missions, and a trustee of Ginling college, China.

## Trenton Tries Week-Day Religious Education

The school board of Trenton, N. J., has voted to dismiss all school children in the first six grades for one hour each week to attend the church of their parents' choice to receive religious instruction. This action comes as the result of three years of effort led principally by the Rev. W. T. Hanzsche of the Prospect Presbyterian church, assisted by Canon Edward Lewis of the Episcopal church, and the rabbi of the liberal synagogue. The petition finally presented to the school board was signed by all protestant ministers and all Hebrew rabbis in Trenton. The Roman Catholic bishop, although he did not sign the petition because of the parochial school policy of his church, permitted his name to be used as favoring the plan.

## Orthodox Congregations Use Episcopal Churches

In both New York and Chicago prominent congregations of orthodox churches are now worshipping in buildings provided by the Episcopal church. In New York the congregation which has gathered about Metropolitan Platon, evicted by the courts from the Russian orthodox cathedral, has been given a home by Trinity parish in one of the buildings of St. Augustine's chapel. In Chicago the congregation of the Greek orthodox cathedral of St. Constantine, which was recently driven from its home by fire, has found a sanctuary in St. Paul's church, Kenwood.

## Pastor Defeated for St. Paul Mayoralty

Rev. Howard Y. Williams, nominee of the labor progressive political association, was defeated on May 5 by Mr. Lawrence C. Hodgson in an election for mayor of St. Paul, Minn. Mr. Hodgson had served two previous terms as mayor. Mr. Williams is pastor of the Peoples Congregational church.

## Episcopal School Has Valuable Trophy

St. Paul's school, Concord, N. H., will have a trophy to display to future generations in the first radio picturegram sent from England to the United States. The message, which went from Ambassador Houghton in London to Dr. S. S. Drury,

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head master of St. Paul, read: "This is the first message reproduced by wireless across the Atlantic. May I send it to you and to the school with my best wishes? Houghton."

## Dr. Rufus Jones Lectures at Episcopal Seminary

"Christian Mysticism" was the general

title of three lectures delivered April 20-22 by Prof. Rufus M. Jones, of Haverford college, at the Virginia theological seminary, an Episcopal institution. In his first lecture, on "Mystical Religion and the Abnormal Traits of Life," Dr. Jones emphasized the fact that mystical experience as a type of deep inner religion has been erroneously associated with abnor-

## Union and Doctrine Vex Southern Methodists

IT TAKES a Methodist general conference almost a week to settle down to business, and the conference of the southern Methodist church, now in session at Memphis, Tenn., has proved no exception to the general rule. The first week draws to a close with little more accomplished than the organization of the body and the introduction of innumerable items of proposed action, some of which will later come out for decision on the floor of the conference, and more of which will die in committee.

The first days of the conference show that there are two particularly live subjects with the delegates at Memphis. One of these is unification with the northern Methodist church, and the other is the doctrinal regularity of the ministry. During the last year the denomination has rejected the plan for union of the two churches which had been approved by their general conferences, and which was overwhelmingly endorsed by the annual conferences of the northern church. This puts the question up to the southern church as to what, if anything, is to be done to keep the possibility of union alive.

### ANTI-UNIFICATIONISTS ORGANIZE

Delegates favoring unification came to Memphis with a very simple program. They desired to continue in existence a commission on unification, with the implied understanding, however, that the question was to be allowed to lie dormant during the coming quadrennium. They found the anti-unificationists determined to kill the whole project forever, if that was possible. An unofficial conference was held by the antis in advance of the general conference, at which a steering committee was appointed to conduct a plan of campaign which was to be carried out in detail in the official gathering. As a result, the general conference has become, to a surprising extent, a struggle between unificationists and anti-unificationists. The unificationists seem to have a clear majority, and should carry through their program.

Curiously enough, this difference of opinion as to union with the northern church bids fair to be the deciding factor when it comes to electing bishops. It is generally held that the unification proposal failed because of opposition in the present college of bishops, particularly on the part of Bishops Candler and Denny, the two ranking members of the episcopacy. The anti-unificationists have, accordingly, declared themselves in favor of

no elections to the office of bishop, going on the principle that the college of bishops as at present constituted is good enough for them. On the other hand, the unificationists want to change the complexion of that college as quickly as possible. They, therefore, are understood to desire to elect at least four new men. At this writing it seems likely that they will carry a proposal to this effect.

The other subject which has proved its power really to move the delegates during the first week is the claim that the church is in danger of doctrinal disloyalty within. This charge has been made at various times in the past, but never with the passion that is being shown at Memphis. This is to some extent a result of the general opposition to "modernism" now being expressed throughout the south. Among southern churches, the Methodists have for long been regarded as liberal. Nor is there now the same degree of orthodoxy demanded as in the southern Baptist and Presbyterian churches. But it is clear that the conservatives among the Methodists, of whom there are a good many, have decided that the point has been reached when they must make a fight for the adoption of definite conservative standards or watch their denomination drift gradually into a more and more liberal position.

### BISHOPS ALARMED BY MODERNISM

The first indication of the importance which this question was to assume came in the address of the bishops. Because this document was composed by Bishop Collins Denny its conservative tone was expected. "We have been alarmed," said the bishops, "because in some instances men have applied for admission into our ministry or into full connection in our conferences who have confessed that they do not agree with us in doctrine. In addition, there are some men in our ministry who dissent from points most surely believed by us." And, after developing this situation, the address exclaimed, "Miserable indeed and mischievous must be the man who is with us and not of us!"

Taking his cue from passages such as these in the address of the bishops, Dr. Bascomb Anthony, a presiding elder from Thomasville, Ga., threw the conference into an uproar on its first Saturday morning by introducing a violent attack on the liberals in the denomination, demanding that they withdraw, and seeking to force the issue to an immediate vote. Not in

(Continued on page 662)

mal psychology. He cited Prof. Rudolph Otto, Sabatier, and Santayana who find in religion of this sort a fundamental ten-

dency of the soul. He defined mystical religion as "the overbrimming experience of contact, and perhaps union, with a life

## Nash Calls on Churches to Unionize Plants

**A**RTHUR NASH, of Cincinnati, O., who recently startled the industrial world by calling in the Amalgamated Clothing Workers and asking them to organize his clothing manufacturing plant, holds that the churches which maintain industrial shops should do the same thing. In a speech delivered at a joint meeting of church and labor leaders, held under the auspices of the Y. M. C. A., in conjunction with the biennial convention of the Amalgamated Clothing Workers at Montreal, Mr. Nash said that the church has not known how to carry into effect its protestations of interest in the righting of industrial wrongs, and that it should call on the labor unions to lead it into effective service in this sphere.

### LABOR LEADS CHURCH

"When we undertake to make a comparison between what the organized church has done to bring about a right social order and justice upon this earth, and compare it with what organized labor has done and is doing, we are made to blush for shame," said Mr. Nash. "Let us frankly lay aside all of our pietistical claims and look at the situation as it is. Has anyone ever known, can we point to a single instance when the toiling masses have been struggling for a mere pittance, when poverty and the diseases that go with it have been rampant, that the organized church has taken up the work and made the fight for justice and righteousness in behalf of the poverty-stricken toiling masses, or must we confess that in every instance this fight has been taken up by organized labor, and that the church, if it has had anything to say, has advised against doing anything that would interfere with industry or property and especially against any semblance of violence?

"I am aware that there are those who are ready to rush to the defense of the organized church and say that there are and have been ministers that have raised their voices and that the federal council of churches has undertaken to enter this situation. All of this I am thoroughly familiar with, but I know that the ministers who have raised their voices have not been the recognized leaders of the church; they have usually been chastised by the church, some of them most severely, and that the federal council of churches, instead of having the whole-hearted cooperation of the organized church in the things that it has undertaken along this line, has been severely criticized and has received little cooperation in its work from the organized church.

### WHAT SHOULD CHURCH DO?

"The question may now arise, what would I have the church to do? I can only answer in one way and that is when I saw this situation as it is, I could only find one conscientious answer, and that was to say to organized labor, 'We will

turn over all of the problems of our workers to you. You have studied this situation. You have been the son that has worked in this vineyard and we will be obedient to your commands.' I wish that my voice might ring out around the world when I say to my brother churchmen that our great opportunity is now here and if we will turn to this other son, I mean by this every church publishing house and church institution, and say that we have a job to be done for the toiling masses and you are the students of their problems, and we are willing to be obedient to your commands in dealing with our workers, and then we set about the job of getting across to them the great spiritual side of the work of the kingdom."

larger than our own, which impinges on our souls." Such an experience, he made clear, need not come as a single dazzling light, but may be a thousand star-like illuminations. It is the experience of an invasion of the divine which brings positive peace and garrisons the soul that it may "stand the universe." Dr. Jones' second lecture was devoted to a study of Martin Luther and the mystics, and he suggested that it was the influence of mystical writings which changed Luther from a meditative monk to a dynamic reformer. His final lecture was on "Mysticism and Religious Education." He scored the present trend in our educational system to strive only for practical results, neglecting the interior life. "While we are ransacking the atom and making great scientific progress," he said, "we are letting the child go to the devil. There are few more tragic blunders in religious history than the modern Sunday school. It is not a place of true culture of the soul." As lines of remedy for this situation he

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suggested beginning earlier in the religious training of children, more cultivation of the imagination, a better use of the dramatic and vital aspects of the Bible, and more emphasis in the seminary training of ministers on vital, first-hand experience of God and the practice of his presence.

#### Presbyterian Board Chooses Student Member

Evidence of the desire of church governing bodies to bring their work into accord with the thought of the younger generation received its first concrete expression recently when the Presbyterian board of Christian education nominated Miss Genevieve Chase as a member. If the nomination is confirmed by the approaching general assembly of the denomination, Miss Chase, who is a senior in the University of Oregon, will be the first undergraduate ever elected to a position of this kind and the youngest member of a general church board in Presbyterian history.

#### Methodist Book Concern Prospers

The annual meeting of the committee of the Methodist church which controls its denominational book concern discovered that the papers of the denomination are in a more prosperous condition financially than for many years, that the total sales last year were well above the five million dollar mark, that the total capital

and working fund is now more than \$6,500,000, and that the prosperity of the concern makes possible the distribution to the Methodist conferences this year of \$325,000 for the relief of retired preachers. Since 1895 this organization has distributed in this fashion more than \$6,300,000.

#### Celebrate Centenary of Great Hymn Writer

On April 3 the centenary of the death of Bishop Reginald Heber was observed in many churches. Heber died in Calcutta, India, at the early age of 43. He had spent but three years in active service as an Anglican bishop in India before his death. However, he had written some of the best known of the hymns of the modern church, among them, "The Son of God goes forth to war," "Brightest and best of the sons of the morning," "Holy, holy, holy, Lord God Almighty," and the best known of all missionary hymns, "From Greenland's icy mountains."

#### Presbyterians Approve Overtures

Enough votes have now been cast by presbyteries favoring the two overtures before the church to insure report to the approaching general assembly that these have been adopted. The newly enacted legislature makes it possible for the judicial commission of the general assembly, in reporting to that body, to include minority opinions. The agitation for this new legislation has grown as a result of

experiences during the last few years when the commission, after considering aspects of the Fosdick case and the case concerning ordinations in the New York presbytery, presented only the majority decisions for ratification. Had there been a dissenting opinion it has been contended by many that the general assembly might have ratified it rather than the opinion of the majority.

#### Plan Institute to Study Educational Recreation

An educational recreation institute will be held in Chicago June 15-19. Among the faculty members will be Harold Ehrensparger, former executive secretary of the Drama league of America; Grace Sloan Overton, professor of fine arts, Chicago training school; Harold C. Case, professor of philosophy, Southwestern college; Dr. Norman E. Richardson, professor of religious education, Northwestern university; and William A. Milne, physical director, Boston university school of theology. Attendance will be limited to 75 persons, according to Mr. Lynn Rohrbough, 510 Wellington avenue, Chicago, the secretary of the institute.

#### Missionary Fundamentalists Will Present Charges

A letter received by the foreign mission committee of the southern Presbyterian church states that the Bible Union of China, a fundamentalist organization, has voted to publish a general statement con-

## Second Annual SUMMER CONFERENCE on Economic, International, Racial and Family Relations

### NATURE OF THE CONFERENCE

THE discussion method will be used throughout the conference and formal addresses will be avoided. The only part of the program which is pre-determined is the selection of themes which was made by last year's group: "Economic and Industrial Relations," August 2-8; "International Relations," 9-15; "Race Relations," 16-22, and "Family Relations," 23-28. There will be two sessions each morning and one each evening, the afternoon being left free for recreation. At the first session of each week a serious effort will be made to discover the real perplexities and concerns of the group assembled, on which the discussion will then be focussed. It is planned to have from ten to twelve outstanding leaders present each week to share with the group their special knowledge and experience and speak on the points under discussion.

### REST AND RECREATION

Olivet, a beautiful village of about 600 people located about eighteen miles northeast of Battle Creek, is an ideal place for a vacation. Tennis courts, athletic field and gymnasium are available. Registrants will be privileged to use near-by golf links at a small extra cost. A small lake a mile away affords excellent facilities for bathing, boating and canoeing. Registrants are urged to bring their families and remain throughout the month. Provision is being made for supervised play and recreation for the children. Each person will of course, be free to decide how many sessions he cares to attend. It will easily be possible to get a good rest. All sessions will be held-out-of-doors, when the weather permits.

### CONFERENCE LEADERS

WILL W. ALEXANDER, Director, Commission on Inter-Racial Cooperation, Atlanta.  
 BRUCE BLIVEN, Member Editorial Board, The New Republic.  
 ELEANOR E. EBANAS, Professor of Sociology, University of Cincinnati.  
 EDWARD W. EVANS, Executive Director, Peace Committee, Philadelphia Yearly Meeting of Friends (Quakers) and associated in peace work with American Friends Service Committee.  
 EPHRAIM FRISCH, Chairman, Social Justice Commission, Central Conference of American Rabbis; rabbi, Beth-el Synagogue, San Antonio, Texas.  
 ABEL J. GREGG, Secretary, Religious Education, Boys' Work Department, National Council, N. Y. C.  
 MRS. ABEL J. GREGG, Vice-Chairman, Family Commission, National Board of the Y. W. C. A.; member, National Board of Y. M. C. A.  
 ANNE GUTHRIE, Executive Secretary, Y. W. C. A. of Chicago.  
 POWERS HAGGOOD, a graduate of Harvard.  
 PETER HAGGOOD, President, Columbia Conserves Co., Indianapolis.  
 HORNELL HART, Director of Division of social economy, Bryn Mawr College.  
 GEORGE E. HAYNES, Secretary, Commission on the Church and Race Relations, Federal Council of Churches.  
 JOHN W. HERRING, Secretary, Committee on Goodwill between Jews and Christians, Federal Council of Churches.  
 EARL DEAN HOWARD, Professor economics and finance, Northwestern University, Labor Manager for Hart, Schaffner & Marx.

### RATES AND REGISTRATION

Olivet College will operate its dormitories and dining room on a cost basis for the conference. This generous cooperation makes it possible to offer the following extraordinarily low rates, including board, room, and registration fee for program and overhead expenses: Adults, \$2.75 per day; ages 6-18, \$1.75; ages up to six, \$1.25; transients (less than six days), \$3.50 per day. Single rooms may be had at a small extra charge. Meals were excellent last year.

The conference is open to all who care to come. Registrants are strongly urged to remain throughout the month, as the program is cumulative. Transient attendance, that is for less than six days, is discouraged. Wherever possible, registrants should plan to arrive on Sunday or Monday, since the discussion of a new theme begins on Monday. Registrations should be sent in by July 15th, if possible. Detailed information concerning transportation, etc., will be sent to all who register.

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cerning the presence of modernism in the Chinese mission field, and to call for world-wide prayer to combat the situation. A committee of one hundred missionaries who resolved to take this step reported to the southern Presbyterian church that no missionaries of that body are accused of modernistic tendencies.

#### Bishop Dallas Consecrated

Dr. John T. Dallas, formerly vicar of the Episcopal cathedral church of St. Paul, Boston, was consecrated bishop of

New Hampshire on May 4. Presiding Bishop Murray was in charge of the service, being assisted as co-consecrators by Bishop Lawrence of Massachusetts and Bishop Hall of Vermont. Bishop Dallas first attracted wide notice for his work with students at Dartmouth college.

#### Pulpit Exchange Shows Old Breach Narrowing

When the unitarian controversy swept New England at the opening of the last century, among the churches affected was the First Parish church in Dorchester,

## Disciples in Congress Stress Social Gospel

FOR MORE than a quarter of a century the Disciples of Christ have held each spring a congress in which vital problems are discussed with scholarship and freedom. This year the general theme was "Practicing the Teachings of Jesus" and the daily discussions revolved around the problems of economics, race relations, Christian unity and the church as a social force. Among the subjects were "The Profit vs. the Service Motive," "Ownership and the Wage System," "Race Prejudice and the Brotherhood of Man," "Patriotism and the International Mind," "Can the Church Preach the Social Gospel?" "A Social Program for the Church," "Worship and Service" and "Practicing Christianity in Daily Life." The day devoted to Christian unity was given to a discussion of the relation of the Disciples to the movements toward unity.

#### NEW PLAN A SUCCESS

In former years the congress has been held at some city in the middle west and the attendance has been limited to a radius of about 200 miles. This year regional meetings were held in Washington, Cincinnati, and Kansas City, with the result that attendance was more than doubled. It was voted to hold ten such regional meetings next year, covering the country from east to west, and to discuss frankly the relation of the communion to the religious and social life of the world.

The president of the congress this year was Prof. Alva W. Taylor, the social welfare leader of the Disciples. The quality of the papers read through the 27 sessions held in the three cities was revealing as to the fundamental thinking the better educated and younger men of the denomination are doing on the social question. Old members spoke with a freshness and moral courage that had scarcely been called out before in the quarter century of the congress's history. There was no equivocation in facing issues and any observer who fears that the Disciples have been delivered over to their legalists and traditionalists because of their internal troubles over missionary freedom would have been undeceived had he attended these congresses.

#### CONCLUSIONS

A general summary would yield something like the following: Where the profit motive is dominant there is no adequate expression of Christ's teaching. The competitive order, founded upon it, must yield to a cooperative order, founded upon the

service motive. The right of property to dictate in material enterprise belongs to the old paternal and autocratic social order; it must give way to democratic control without surrendering the fundamental rights of the individual to the ownership of property. The wage system is no more final than were its predecessors, the slave and serf systems; its successor will doubtless be a system of cooperative share-holding and profit sharing under representative control. The sacredness of personality and the brotherhood of man are the fundamentals in Christ's teaching that, once seriously integrated into the working social order, will put the man before the dollar and brotherhood before executive power.

The old forms of worship and of a personal moral life were found wanting in those elements required by a social age. To them must be added a communion of soul with soul as well as of a soul with God, and a practice of Christlikeness in shop, factory, government and community that will bring in the kingdom of God. The social programs proposed by church leaders through the "Social Ideals of the Churches" and other pronouncements must be made the basis for preaching, religious education and personal practice. They furnish the churches with practical programs for moral action and any sort of caution that would thrust them into the background for the sake of institutional gain only makes the church a stumbling block to the gospel of the kingdom.

#### CHRISTIAN UNITY

The days devoted to the problems of Christian unity were not less unequivocal than those given to the social gospel. Two of the leading laymen of the denomination went from one congress to the other, by special request of the program committee, reading papers that related the practice of unity to contemporaneous movements by a people who have preached it for more than a century. Both men have given up business to devote themselves to the missionary work of the church and both have been brought to their present viewpoint by vital contacts on the foreign and the home fields. These men and the eight other speakers were, without exception, agreed that for a great brotherhood to preach unity and refuse to practice it in any other sense than to welcome other Christians into their local churches on an immersionist basis meant to forfeit the right both to leadership and to respect in union movements.

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Boston. The Second church, formed in 1806, stood for the trinitarian conception, while the First church stood with the unitarian group. For several years past the two churches have been participating in common celebrations of their common origin, but there never had been an exchange of ministers until April 11, when the Rev. Adelbert L. Hudson, of the First church, preached in the Second church, while the Rev. Vaughan Dabney,

of the Second church, was preaching in the First church.

### Armageddon Begins to Yield Treasures

Archaeological research in the great mound of Megiddo, the modern name for the ancient Armageddon, has just begun. Stratum by stratum this ancient mound, which covers about thirteen acres, will be removed and it is confidently expected

## An American at a London Mass Meeting

AMERICAN IMPRESSIONS of things European are about as commonplace now as stories about Florida in the small town newspapers, but I did hear something in my recent visit to London which ought to be of interest. I do not refer to my hearing Dr. Norwood, Dr. Berry, Dr. Charles, Prof. Carnegie Simpson and Miss Royden. Those are normal experiences of the London visitor. But I attended a meeting in Westminster hall, called by Cope to consider "The World's Need for the Help of the Church in Industrial and International Problems." The talk of the hour was the impending coal strike and I thought this would be a chance to hear something to the point. It was.

The hall was crowded when I arrived, but I had a reserved seat ticket which had been given out at Dr. Norwood's church. They said only half the people got into the large building who wanted to come. The archbishop of Canterbury was to preside. Of course that is a name to conjure with, especially among impressionable Americans.

ARCHBISHOP AND ADAM SMITH

In opening the meeting, the archbishop made a little speech which was very impressive. He said that this was the most opportune hour for calling a meeting of this kind which he had known for years. The world's problems were calling to the church for an answer. The recent disappointment at Geneva and the impending coal strike were two items that needed the church's help. Then he said that a past generation would not have thought of religion in this connection, as the great moralist and economist, Adam Smith, had said that religion was not meant for this world but for preparing men for the world to come. How far we were away from that today! He introduced the bishop of Manchester as the first speaker.

His was a very sane and thoughtful address. He spoke of the mining dispute. But he said that there should be some means to settle disputes before the disputes began. The church could not enter into all the intricacies of the problem, but it could be sure of some fundamental principles. The first principle was that wages should be the first obligation of industry and the second was that the lowest wage must not go lower. This last statement seemed to please the radical portion of the crowd. Then the bishop went on to say that cooperation and competition were necessary in industry. Some people said the two were opposites and impossible together, but that was not true.

After the bishop, Dr. Maxwell Garnett, president of the league of nations union,

read a paper. He said some very pointed things about the international situation. He took a crack at the facist regime in Italy. He chided the churches for not taking a more active part in the union of which he is president. He asserted that the cause of the league is above politics and a suitable theme for church promotion. One thing he said which impressed the American listener was that England was not going to war again except to enforce the demands of the league. And the people cheered. Would they have applauded in America? We don't think of war as such an imminent possibility.

### MR. JONES IS HECKLED

But the fun started when the third speaker began. He was a little Welshman, a member of parliament. When he was introduced, a woman in the gallery, who was especially noisy all the while, shouted, "Here comes one of those politicians!" Mr. Jones, the speaker, announced that he was not the only politician in the house seemingly. He at once raised the question whether the people found the church awake to the needs of the hour. Loud cries of "No," indicated that there were some who thought not. Then he spoke of the coal miners and produced some pay sheets of men who worked full-time and only got about \$10 a week. When he produced the first one someone shouted, "Isn't that a damnable shame?" Mr. Jones replied, "I didn't ask you what you thought." When he read the second or third, someone shouted, "And what does the archbishop of Canterbury get?" Mr. Jones made some stinging reply to this, but it was drowned in hisses at the heckler's impudence and bad manners. This was interesting to the American. Mr. Jones went on to say that the church ought to do something which would show that she cared what was going on in the world about her. His speech seemed to stir up many hornet's nests.

The last speaker was Dr. F. W. Norwood. He expressed the difficulty he felt in answering for the whole church. He did not think any man would attempt that, not even the archbishop. But he did believe that there were many questions before them more important than the question of apostolic succession and kindred topics. He could not answer for the church of today, but he could answer for the church of tomorrow. The church of tomorrow would be a socially-minded church. After a few remarks by the chairman the meeting closed.

JOHN E. CAUGHEY

that before the project is finished light will have been shed on many incidents of ancient history which still puzzle the scholars. The expedition is financed by Mr. John D. Rockefeller, Jr., and is under the active supervision of Dr. James H. Breasted and Dr. Clarence Fisher of the University of Chicago. Already some preliminary excavations made by trained Egyptian workers have turned up parts

of the stone monument set up in the tenth century B. C. by king Shashan—known in the old testament as Shishak—of Egypt.

#### Episcopalians Choose Delegates To World Conference

The Episcopal church has chosen its ten representatives at the world conference on faith and order which meets in

## Community Church Workers Meet

THE THIRD biennial conference of the Community Church Workers of the United States was held at First Community church, Columbus, O., May 4-6. Delegates came from as far west as the state of Washington. Several came from the east. The bulk of the attendance, however, was from the mid-west as might be expected of a gathering in which delegates meet their own expenses.

#### MOVEMENT GROWS RAPIDLY

The secretary's report, given by Rev. O. F. Jordan, of Park Ridge, Ill., indicated that there is a rapid growth in the number of churches. This was reported as being 1,170 on the latest revised list. It was explained that the figures for community churches always contain a margin of debate on account of the inclusion of denominational community churches. Just how liberal a church needs to be to be called a denominational community church has never been determined. Of the 1,170 churches, nearly 500 are of the independent type and 400 are of the federated type. A number of the pastors present were from churches which have been organized within the past few months.

The organization has up to this time carried on entirely with unsalaried officials, and with a most modest expense budget. It was decided at Columbus that field workers must be secured to answer the constant appeal for aid in organizing community churches. During the coming biennium there will be an eastern and a western field secretary in addition to the executive secretary who was continued in his office. Mr. Samuel R. Guard, of Park Ridge, Ill., well-known lay pastor of the Little Brown church, a "laymen's community church on the air," conducted from station WLS, Chicago, was made financial secretary and treasurer and charged with raising the funds. Half of the amount needed was secured at Columbus.

The president for the coming biennium is Rev. Oliver C. Weist, of Columbus, Ohio. The vice-presidents are Dr. O. J. Randall, of Washington, D. C.; Rev. D. Elmer Nourse, of Freewater, Oregon; Rev. Cliff Titus, of Joplin, Mo., and Prof. Dwight L. Sanderson, of Cornell University, Ithaca, N. Y.

#### RADIO CHURCH

The address of Mr. Samuel R. Guard of Columbus was widely quoted in the secular press. He set forth in most convincing fashion the attitude of thousands of people in America who in their correspondence with the Little Brown church have voiced their demand for the elimination of over-churching and the setting

up of a church with a community-building program. He declared he did not despair of the cooperation of Catholics and protestants in one church at the countryside.

Distinguished guests from the outside graced the sessions. The evening speakers were Dr. Fred Eastman, of New York; Prof. Alva W. Taylor, of Indianapolis, and Dr. C. C. Morrison, editor of The Christian Century. All of these spoke in terms of great appreciation of the achievements of the community church movement and exhorted the pastors and workers of the movement to bring forth fruits worthy of their new opportunity. Dr. Samuel McCrea Cavert, secretary of the federal council of churches, was present on Tuesday, and in his address declared that in many ways the Community church workers and the federal council of churches were striving for common ends. The program this year stressed such themes as community-building, recreation, the larger use of the lay workers of a church and the ushering in of practical Christian union.

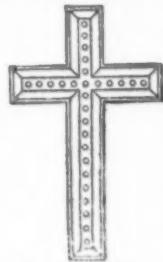
First Community church, of Columbus, has recently dedicated a new building. It is a fine gothic structure erected in stone at a cost of \$300,000. The gracious hospitality of this church was expressed by its entertainment of the delegates without cost. The pastor, Rev. Oliver C. Weist, with a vested choir, led a beautiful and dignified worship each evening preceding the evening address. Each forenoon a Columbus pastor came in and conducted a devotional hour in addition to the beautiful worship of the evening. Rev. M. W. Van Tassel, of McConnellsburg, N. Y., presided for two days, and Rev. E. H. Gebert, of Longview, Wash., the last day.

#### NO DENOMINATION

The resolutions of the conference, in addition to the courtesies of the occasion, once more affirmed the purpose of the members of the conference not to permit the community church movement to become a denomination. Many of the churches, a majority indeed, are officially related to some denominational body, and practically all the pastors. However, as one of the speakers asserted, the surest way to prevent denominationalizing the movement is to avoid anything that excludes anybody. Fundamentalists and theological radicals attend the conferences and get along, since no ecclesiastical functions are assumed.

The executive committee of 16 men will be called together at the beginning of September, and will then hear the results of Mr. Guard's financial campaign. At that time final arrangements will be made to launch the new program.

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Lausanne next summer. Three of the delegates, Bishop Charles H. Brent, of western New York, Bishop William T. Manning of New York, and Mr. George Zabriskie of New York serve by virtue of their membership on the committee which is actively organizing the conference. The other seven are to be Bishop Edward L. Parsons of California, Bishop James D. Perry, Jr., of Rhode Island, Dr. H. E. W. Fosbroke of the General theological seminary, New York, Professor W. Cosby Bell, of the Virginia theological seminary, Dr. B. Talbot Rogers, rector at Sunbury, Pa., Dr. William C. Sturgis, educational secretary of the national council of the church, and Mr. Frederick C. Morehouse, editor of the Living Church, Milwaukee.

#### Dr. Foulkes Goes To Newark

Dr. William Hiram Foulkes, for the past two years minister of the Old Stone Presbyterian church, Cleveland, O., has accepted a call to the First Presbyterian church of Newark, N. J. Dr. Foulkes was general secretary of the New Era movement in the Presbyterian church before going to Cleveland.

#### Seek Funds for Armenian Church

A nation-wide campaign to raise money for a religious education and Americanization fund for the Armenians in the United States is about to be launched by the Armenian Apostolic church in America, under the sponsorship of its primate, Archbishop Tirayre, of Boston, Mass., the seat of the prelacy, and his central committee. Prominent Armenian-Americans whose names and wealth have long been identified with philanthropic and welfare activities among their people are lending their assistance and a group of well-known educators and religious workers recruited from the country at large are serving on the American advisory committee.

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the divine. A national appeal will be made in the hope that gifts may be secured from all parts of the country which will make this porch a symbol of labor's interest in the life of the church. Mr. William Green, president of the A. F. of L., has approved the plan and has written a letter urging all members of the federation to contribute. Bishop Manning announces that more than \$10,000,000 has now been secured in cash and in pledges, and that only \$5,000,000 is still needed to insure the completion of the cathedral without any cessation of the work of construction.

#### Select Negro Delegates To World Conference

The six American Negroes who are to represent their race at the world conference of the Y. M. C. A. to be held at Helsingfors, Finland, next August, have been selected. They are Bishop Robert E. Jones, of the Methodist church, New Orleans; Major Robert Moton, president of Tuskegee institute; Mr. James Bond, director of the Kentucky state interracial committee, Louisville; Dr. John Hope, president of Morehouse college, Atlanta; Mr. R. W. Riley, a student at the Florida Memorial school, and Mr. C. C. Spaulding, Jr., of Durham, N. C.

#### METHODIST CONFERENCE

(Continued from page 654)

years have the southern Methodists seen such excitement as during the reading of Dr. Anthony's resolution, with one side shouting *amens* and the other voicing its disapproval.

"We are not heresy hunters," said the Anthony resolution. "Our emphasis is and always has been upon an inward experience of God that makes man true to the unseen king and his government. This spiritual life is and must ever be built about a doctrinal structure that gives it shape and stability. The forms of life that have no bones are but jelly and a jelly theology has no power to save itself nor to uplift a fallen world."

"Our church has a clear system of doctrines in her articles of religion but to make it so clear that a wayfaring man, though not a savant but a fool, need not err therein. It reduces matters to an irreducible minimum and puts at the door of our church the apostles' creed as the sole test of a man's fitness to be one with us."

"It is a statement of fact and of faith. No man is compelled to subscribe to it, but if he joins our church it is no longer a debatable point. He must stand by it or get out. If he finds it easier to believe that an unlawful son of a deceitful and false woman has built all that is highest and holiest in earth and has gathered about him in loving devotion the sainthood and purity of the world, if he finds it easier to believe that than to believe that Christ was generated of the Holy Ghost, then in heaven's name let him keep his excess of belief to himself or else get out. . . .

GO TO THE ROTARIANS!

"Any man who does not believe in a resurrected Lord may be very worthy and

sincere, but he has no place in our ministry. If out of the kindness of his heart he wishes to serve his fellowmen, then let him go join the Rotarians, for "service" is their motto. No man is ready to preach the gospel until he, like Mary and the other women on that first glad Easter morn is able to say, 'the Lord is risen, for we have seen him.'

"Without abandoning any of our doctrines we plant ourselves on this irreducible minimum and set it up as a call upon all in our church who do not accept it to straighten their beliefs or straightway get out."

The resolution did not receive the two-thirds vote needed to suspend the rules for immediate passage, but its introduction alone produced an impression which will remain. The conference seems sure to make some declaration affirming its loyalty to the historic doctrinal position of the church, but there is little reason to believe that a document anything like as drastic as that proposed by Dr. Anthony will be passed. Should it be, there would be a critical situation within the church, for there is no question but that there are numbers of men in the southern Methodist ministry, including some bishops, who are, in the eyes of men like Dr. Anthony and the extreme conservatives, too liberal for a rightful place in the denomination. But matters are seldom pushed to such extremes in this church.

#### BOOKS RECEIVED

Youth's Adventure, by Allan A. Hunter. Appleton, \$1.25.  
Heather Heretics, by Marshall N. Goold. Houghton Mifflin, \$2.00.  
Thinking Through, by Alva Martin Kerr. Doran, \$1.25.  
The House of God, by Ernest H. Short. Macmillan, \$7.50.  
A Tribute to the Triumphant, by Francis West Warne. Meth. Book, 75 cents.  
The Early Days of Christianity, by Frederick C. Grant. Abingdon, \$1.25.  
The Speaker's Bible: James, edited by James Hastings. Blessing, \$4.00.  
The Advancing South, by Edwin Mims. Doubleday, Page, \$3.00.  
The Song of Mystery, by S. L. Christian. Longmans, \$2.25.  
The Local Church, Its Present and Future, by F. A. Agar. Revell, \$1.00.  
Why I Believe in Jesus, by Edward Leigh Pell. Revell, \$1.50.  
Learning God's Way, by Carolyn Dudley. Presbyterian Board, \$1.75.  
Stories from the Great Library, by Arthur Henry Limouze. Presbyterian Board, \$1.50.  
Behind the Third Gospel, by Vincent Taylor. Oxford, \$5.50.  
English Men of Letters—Herman Melville, by John Freeman. Macmillan, \$1.25.  
The Child on His Knees, by Mary Dixon Thayer. Macmillan, \$1.25.  
Faith and Truth, by F. H. Brabant and Percy Hartill. Society for Promoting Christian Knowledge.  
The Virgin Birth, by F. P. Ramsay. Revell, \$1.25.  
Religion in the Heart, by William Chalmers Covert. Revell, \$1.50.  
Crowds of Souls, by Clinton Wunder. Revell, \$1.50.  
The War Eagle, by Elmer Russell Gregor. Appleton, \$1.75.  
Cyclops' Eye, by Joseph Auslander. Harper, \$2.00.  
Dean Briggs, by Rollo Walter Brown. Harper.

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